WORLD CALL

The Right To Be Called Christians—*Harold Roberts*

Backlogs of Unmet Needs
—*Willard M. Wickizer*

Concerns of the Country Church
—*George V. Moore*

The Church and Displaced Persons—*Edgar DeWitt Jones*

APRIL, 1948

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WORLD CALL

International Magazine for Disciples of Christ

The Cover

The cover photograph is from the nursery kindergarten of All Peoples Christian Church and Community Center in Los Angeles. The children, from left to right, are Molly Taguchi, Japanese; Salvador Yurangary, Mexican; David Genung, Anglo-Saxon; and "Cookie" Davis, Negro. The shadow on David's face is caused by a stray lock of "Cookie's" hair.

The April emphasis of WORLD CALL is that of home missions.

Hidden Answers

1. In what country did Protestant, Orthodox, and Roman Catholic Christians recently issue a joint statement which was their first in 300 years?
2. What are some of the "backlogs" in home missions among Disciples of Christ?
3. What event made Panipat, India, a city of suffering humanity?
4. What is the aim of the Men's Missionary Society in Manila, and who is its president?
5. What two national boards and two local churches recently cooperated in building a new Mexican church?
6. How many country schools are serviced through the lending libraries of Hazel Green Academy and S.C.I.?
7. What caused a missionary in India to develop blisters on his feet?
8. What was the theme of the second adult conference in Congo?

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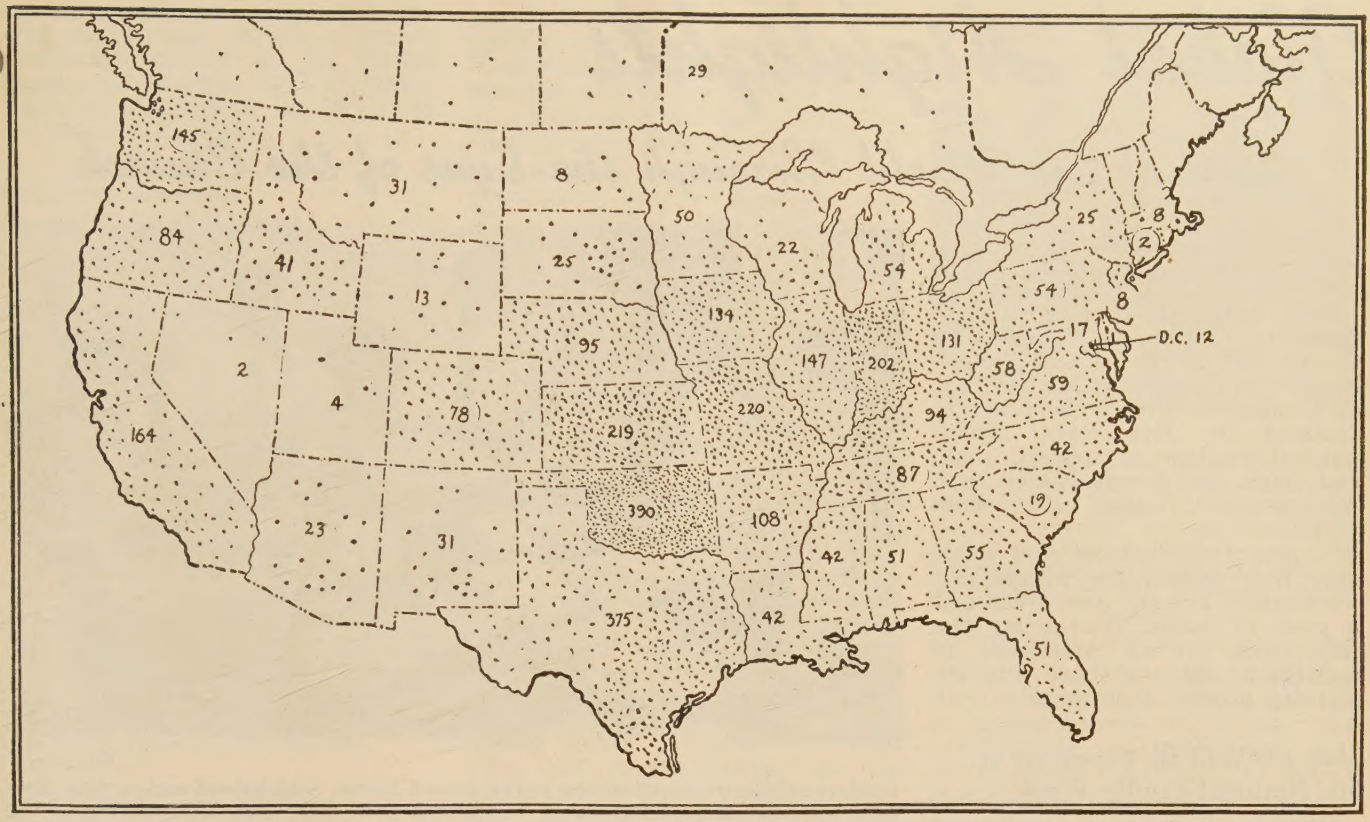
Here's the Map of Indelible Dots!



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Global Highlights

News of the World Through the Eyes of the Church

All Peoples Church Observes Week of Compassion

LOS ANGELES.—All Peoples Christian Church and Community Center held a "Bread and Water" banquet to raise funds for its Week of Compassion gift. The program featured Dr. John Raitt, distinguished baritone of concert, radio and stage, and Kenny Washington, All-American football star from UCLA.

Guests at the banquet paid whatever they wished for tickets and were served two slices of bread and a glass of water, symbolizing the importance for all Americans to sacrifice in order to share with the starving people of the world.

—*RNS Photo.*

Leaders of church organizations in the United States, Switzerland and various East Asia countries met in Manila to establish a joint East Asia Commission of the International Missionary Council and the World Council of Churches. (Left to right): Dr. Gumersindo Garcia, president of Philippine Federation of Evangelical churches; Dr. John W. Decker, New York, IMC secretary; Dr. S. C. Leung of China; Dr. W. Rumamby of Indonesia; Dr. Rajah B. Manikan of India; the Rev. K. S. Kim of Korea; Sran Chairat of Siam; and Bishop Stephen Neill of Geneva

May 2-9 Will Be Observed as 6th National Family Week

CHICAGO.—Protestants are urged to join Catholics and Jews in the observance of the sixth National Family Week, May 2-9, by Dr. L. Foster Wood, chairman of the Intercouncil Committee on Christian Family Life, which is sponsoring this annual observance for Protestants.

"The purpose of Family Week is to challenge our American people to create homes which will be a blessing to the men, women, and children in them," Dr. Wood said in his announcement. "Such homes will provide a firm foundation for our national life."

The Intercouncil Committee represents the family life interests of the Federal Council of the Churches of Christ in America, the International Council of Religious Education, and the United Council of Church Women. It joins with representatives of the Jewish and Catholic faiths in sponsoring Family Week.

—*RNS Photo.*

Nubian Moslem doorkeeper at American Mission in Cairo learns to read during literacy drive in Laubach program. Teacher is Rev. E. E. Grice, a United Presbyterian missionary

Christians of India Welcome New Government

MANILA (RNS).—India's Christian population, embracing about 5,000,000 Protestants and an equal number of Catholics, is not alarmed by the transfer of power from the British government to the Indians, but "welcomes it," Dr. Rajah B. Manikan, executive secretary of the National Christian Council of India, Ceylon and Burma, declared here.

Although Communists are leading the trade union movement in India, there is "no immediate prospect" that the country will turn Communist, Dr. Manikan reported. He stated that 97 per cent of the Indian population is enjoying peace and order and only 3 per cent are affected by the fighting between Moslem and Hindus.

Special Days

April

Apr. 25. Rural Life Sunday

May

May 2-9. Christian Family Week
May 7. May Fellowship Day
May 16. Pentecost Sunday
May 16. Stewardship Dedication Sunday

Protestants and Catholics Hold Joint Ceremony

PARIS (RNS).—For the first time in French history, Protestants and Roman Catholics of Metz came together in a joint ceremony known as the "Week of Prayer for Christian Unity." Protestant and Catholic choirs sang in unison, and the assembly participated together in the recitation of the Lord's Prayer and in the singing of Adeste Fidelis.

Form Protestant Church Publishing House Association

GRAND RAPIDS, MICH.—The publishers' section of the International Council of Religious Education initiated the formation of an international trade association of denominational church publishing houses, approval of which was voted at the convention of the International Council of Religious Education. Final action will await a vote at next year's meeting.

To be known as the Protestant Church-Owned Publishing Association, its purpose will be to "consider all matters of mutual interest affecting the official Protestant church-

owned publishing houses." Membership will be open to official church publishing houses in the United States and Canada. The Christian Board of Publication will be one of the charter members.

Interfaith German Youth Council Formed

BERLIN (RNS).—The formation of an interfaith German Youth Council, comprising Protestant, Roman Catholic and Jewish young people, is believed to be the first ever organized in this country for the furtherance of intergroup relations.

Sponsor of the council is Sterling W. Brown, head of the American Military Government section on interfaith relations, who is on leave from the National Conference of Christians and Jews in New York, where he is a staff member. A Disciple minister, Dr. Brown has had experience in student work at the university at Norman, Oklahoma, and later with students at Drake University while in religious education work in Des Moines.

Churches Fail to Reach Low Income Groups

INDIANAPOLIS.—Under the auspices of the comity committee of the Church Federation here a survey has been made and a report compiled which shows that Protestantism is failing to reach low income groups, lacks attraction for men and is barely keeping pace with the population growth of the city. Dr. Frederick A. Shippey, director of research and survey for the Board of Missions of the Methodist Church, supervised the survey.

Less than one third of all the Protestant church members are males. Sunday school enrollment showed a decrease of 10.3 per cent on the average between 1930 and 1945 despite the population increase. Average attendance at Sunday morning worship service is only 31.4 per cent of church membership, and less than half of the Protestant church members contribute regularly to their churches.

American French Pastors Plan A "Crusade" Evangelistic Project

INDIANAPOLIS.—Howard R. Dungan, director of church maintenance of The United Christian Missionary Society, has announced that John Newman, pastor of the French church at Kinder, Louisiana, delivered a radio sermon each Wednesday during March. Copies of the series, "The Bible Speaks Plainly," and the printed story of the Disciple movement, were promised to listeners on request.

Personal calls will be made in follow-up by the pastors of the French churches, who helped Mr. Newman make final plans: Dolce Fontenot, Mamou; Frank Perry, Sulphur; David Donaldson, Hi-Mount, Lake Charles.

—RNS Photo.

Making plans for the World Council of Churches Assembly at Amsterdam next summer: Dr. Samuel McCrea Cavert, general secretary, Federal Council of Churches; Dr. Berkelbach van der Sprenkal, head of Ecumenical Council in Holland; and Dr. Mulderije, Dutch lawyer

The United Christian Missionary Society cooperated in this venture by helping finance the project. The participating ministers are supported by the department of church development and evangelism.

China Mission Launches Crusade

NANKING.—The Crusade for a Christian World has been launched in China and it promises to give the China Mission just the stimulus and emphasis that is needed at this time. The first emphasis has been on stewardship and evangelism. Though no financial goals have been set, it is hoped to match the gifts from abroad on some projects.

The China Mission shows a good recovery from its ten years of hardship, reports J. H. McCallum, missionary of The United Christian Missionary Society. In 1947 there was a healthy growth: all schools in Nanking had to turn students away, Union Theological Seminary had an all-time-high enrollment, the Hofei hospital has increased its services to something like pre-war and churches are growing. Baptisms numbered 265 during the year, yet the church membership is reported as 3,065 as against 1,988 of the previous year, indicating that many Christians are returning from distant areas to which they were dispersed during the war.

Eight of the 19 Disciple churches in China are self-supporting. During 1947 the churches raised one-third to one-half of all the money spent on repair of their buildings, and have also secured for themselves some of the things that were expected from the Crusade.

The most significant accomplishment of the year was the formation of the Kiangsu-Anhwei Rural Service Union with 8 mission groups and

—RNS Photo.

Women hold important positions with the World Council of Churches (left to right): Dr. Ilse Beale, works with the reconstruction department's health services; Madam Dora Bourquin of Switzerland, helps manage the administration of reconstruction department; Miss Jean Fraser of England, head of youth department; Miss Olive Wyon of England, serving in study department. Miss Wyon had been working with Mrs. Samuel Cavert of the World Council's New York office in making a study of the life of women in churches throughout the world

five mission institutions cooperating to develop a program of rural missions for this area.

Heads Crusade Publicity

INDIANAPOLIS.—On March 1, Connor G. Cole became director of publicity in A Crusade for a Christian World, to succeed J. Edward Moseley, resigned because of ill health. The son of Clifford A. Cole, state secretary of Southern California, he holds his B.A. degree from Chapman College, M.A. and B.D. degrees from Disciples Divinity House in Chicago.

Mr. Cole

Before entering the United States Army Chaplaincy in 1944, Mr. Cole had preached in Southern California. He served with the occupation forces following VE day and left the service May 14, 1947, with the rank of major.

Since returning to civilian life, Mr. Cole has been serving as assistant minister of First Christian Church, Oklahoma City, Oklahoma.

Religious Educators Meet in Sessions

GRAND RAPIDS, MICH.—Disciples of Christ figured in the 26th convention of the International Council of Religious Education held here February 8 to 14. Among those who spoke at general sessions were Jesse M. Bader, executive secretary, Department of Evangelism, Federal Council of Churches; Luther Shao, administrative secretary of churches, Disciples of Christ in China; Kenneth I. Brown, president of Denison University; and John W. Harms, executive secretary, Chicago Church Federation.

The chairmen of the work sections included the following Disciples of Christ: J. D. Montgomery, adult work section; Mabel Niedermeyer McCaw, children's work; Gentry A. Shelton, director's; Genevieve Brown, missionary education; and Lester McAllister, young people's work section and commission.

In all, 1,100 educators representing 40 denominations and 659 councils of churches and religious education which cooperate in the council attended the sessions.

Appointment of a Committee on Religious and Public Education and authorization of research and discussion of this subject were among the significant actions taken. Dean Luther A. Weigle of Yale will head this Committee; among its thirty members are George Oliver Taylor and Charles Marion Ross of the department of religious education, The United Christian Missionary Society.

Dr. Paul Calvin Payne, general secretary, Board of Christian Education, Presbyterian Church, U.S.A. was elected chairman of the Council succeeding Dr. Arlo Ayres Brown, president of Drew University, who had served for nine years.

Roy G. Ross was appointed to another four-year term as general secretary, having now completed 12 years.

Beneath the Spire

CLAUDE E. SPENCER, 50 years old on March 10, 1948, has just completed 25 years as librarian of Culver-Stockton College at Canton, Missouri. He was graduated there in 1922. The Spencers (Claude's wife is named Maud) will celebrate their 25th wedding anniversary in June, have one son, John, who is studying aeronautical engineering at the University of Illinois.

Mr. Spencer

Curator of the Disciples of Christ Historical Society since its founding in 1941, his time for this generously provided by Culver-Stockton, Spencer probably knows more about Disciple history than any other person.

Another hobby—you guessed it—is reading mysteries and detective stories—until the wee hours of the mornings. And going hatless always.

* * *

BEFORE Jan David arrived on December 14, Gertrude (Mrs. Robert) Tobias was Bob's "right-hand man" in his job as the United Christian Missionary Society's representative on the staff of the World Council of Churches in Geneva. Gertrude and Robert both hail from Lyons, Kansas, where they went through high school together. They both finished at Phillips University, and while Robert was finishing, Gertrude taught school in her home town.

Mrs. Tobias

Not content to sit at home and draw pictures—she was an art major—Gertrude taught school in New York while Robert attended Union Theological Seminary. During her first year in Europe (she sailed October 8, 1945) she taught in the school for American children in Paris while her husband served with Cimade.

If his mother can tell stories as interestingly as she can write them, Jan David has much in store in the years to come.

* * *

GEORGE SWANN, pastor of Edenside Christian Church, Louisville, Kentucky, for thirty years, is the type of preacher who wouldn't stay put in the pulpit. He searched for ways to widen his ministry; today he is not only a preacher but an inventor, Bible translator, writer, publisher, farmer and student of health.

Mr. Swann

His latest piece of work is his greatest thus far. After ten years of diligent research and creative ingenuity plus a 40-year background of preparation, he has published the "Swann translation" of the New Testament in which he says he has done two special things: "first, the new versing (the verses run consecutively with no chapter headings) and second, the Greek nicities."

His interests are wider than his own community. He pays half the annual amount his church contributes toward their foreign minister, Miss Veda Harrah of India, missionary under The United Christian Missionary Society. "I like to think my money is working across the world while I sleep on this side," Mr. Swann remarks.

BELL RINGER.

WORLD CALL

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Planning to Meet Opportunities

THE meeting of the Foreign Missions Conference of North America at Buck Hill Falls, Pennsylvania, in March demonstrated anew the value of cooperative planning in the field of Christian missions. Never before have mission leaders been confronted with difficulties as vast as those which appear in the present postwar situation. Nor have they heretofore been more acutely aware of the presence of opportunities which call for immediate response.

In the presence of such obstacles and such opportunities it would be tragic for separate church organizations to plan their work without conference with their colleagues. It is good to know that, with certain exceptions, all of the major foreign missions organizations of the various communions of North America are increasingly planning their work together. Their medium of cooperation is the Foreign Missions Conference of North America.

JAPAN was one of the fields seen at Buck Hill Falls as offering unusual opportunities. As Dr. Luman Shafer pointed out, military defeat and occupation "shattered the faith of the Japanese people in the ancient symbols of their state-controlled religion." This helped create an opportunity to win Japan and rebuild its society "on sound Christian principles."

To meet this "opportunity unique in the history of missionary enterprise," Dr. Shafer held that Protestant churches will have to spend $27,000,000 in Japan in the next five years. Two-thirds of this amount should be used to increase to 600 the present staff of 270 missionaries. The erection of needed churches and parsonages would require five million dollars. A graduate school, as a part of a Christian university, is another need. Training of rural workers and social service workers is equally important. Three million dollars would be needed to provide for Bible distribution alone.

AS MISSIONARY leaders at Buck Hill Falls looked at China they saw similar needs and opportunities. Protestant churches, they said, should prepare to make an annual expenditure there of $15,000,000. This would provide for increasing the present missionary force from 2,500 to 5,000 by 1953. It would also make possible an adequate program of college building and of rural work. At present the amount being spent in China by all mission boards is $6,000,000. Thus an increase of 150 per cent would be needed to measure up to the opportunities which exist.

The Foreign Missions Conference is not a great overhead ecclesiastical or administrative body. It is simply a means through which those concerned with the world mission of the church may study and plan their work together. The Conference does not propose to secure the funds needed for the program suggested. It points out the need and the opportunity. It makes vivid to the churches the picture of what can be done if each church is faithful in its Christian stewardship.

Unity in Christian Education

ONE of "the most encouraging signs in Christendom," said Roy G. Ross in his annual report as general secretary of the International Council of Religious Education, is the increasing unity among Protestants in the work of Christian education. Addressing the Council's twenty-sixth annual convention in Grand Rapids, Michigan, in February, Dr. Ross declared that there is "a wholesome sensitiveness to the sin of sectarianism in the face of the non-Christian forces which are so thoroughly organized for less worthy ends." The growing work and increasing prestige of the International Council give emphasis to this assertion of its general secretary.

An important recommendation in the general secretary's address was that Protestant educators should agree on a course of action, in harmony with the historic principle of separation of church and state, which will provide a more adequate Christian education than that offered by Sunday schools.

The International Council can render no greater service to its constituency today than to crystallize thinking at this point. Some form of weekday religious education is desirable. The form should be one which does not do violence to our public system of education as apart from the control of any church or churches. An example of what can happen when this takes place appears in the Social Trends column of this issue.

Land of Hus, Masaryk and Benes

By GEORGE WALKER BUCKNER, JR.

THESE words are written the day following the death of Jan Masaryk and two weeks after President Eduard Benes, under extreme pressure, agreed to name a cabinet which would be satisfactory to Communist Premier Gottwald. The outlook for the Czechoslovakia to which these truly great men have given years of devotion is not good. Dark days are upon her. Darker days still may come.

An important thing to bear in mind, however, is that brave, little Czechoslovakia has seen still darker days in years past. Both the president and his late foreign minister knew their country first when she was under the heel of the old Austro-Hungarian empire. Then they saw her between the two World Wars as a thriving new democracy. Next came the betrayal by sister democracies at Munich in 1938, followed by the years of war and occupation marked by extreme cruelties. Then the liberation, with native patriots, American troops, and those of Russia all having a part.

In 1945 I saw both Benes and Masaryk in Prague, soon after they returned as the principal leaders in a government set up in exile to lead in the rebuilding of the country after liberation. As a member of the first delegation from the World Council of Churches to visit Czechoslovakia less than two months after V-J Day, I had an hour with each of these men. It seemed to me at that time that both were genuine patriots, truly committed to the traditions of democracy, men of broad understanding and of great wisdom. The past years have served to strengthen that impression.

In temperament and in the qualities of their minds these two men seemed wholly different. Yet it was apparent that basically they held to the same philosophy of government and of world affairs. Devoted to their country, they saw its future as dependent upon the keeping of the peace of the world.

Even then they sensed the fact that as a little country they would be subject to great pressures in the postwar world. They felt that the greatest danger they and the rest of the world faced was the possibility that Russia on the one hand and the United States on the other hand would seek to line up all other countries in antagonistic camps. They saw such a contest as both tragic and unnecessary. They aspired to make their little country a "bridge of understanding" between East and West.

And now, that which they feared has come upon the world. They lived to see the time when a demanding word from Moscow kept them from participating in the Marshall Plan. They lived also to read how a high American official reported that he blocked a desperately needed reconstruction loan to their country when he saw some of their delegates at a conference applauding a speech which he resented. History will be the judge as to who was right. Was it those reckless leaders who, at the risk of setting off a third world war, insisted upon lining up all peoples in one camp or the other? Or was it Benes and Masaryk who sought to build a "bridge of understanding"?

If Czechoslovakia's present situation were not so tragic one might find many a laugh in the way in which the February crisis was received by most people. A few days before Czechoslovakia was supposed to lie behind an impenetrable "iron curtain" from whence dark, dire happenings were reported. This was what many people believed, though it was never true. The more intelligent newspaper men knew better, but not many of their instruments of the "free" press hinted as much to their readers, though there were, of course, notable exceptions. Then, almost overnight, we discover that democracy had existed in Czechoslovakia all along. And now it is taken away. Only a nation gripped by an almost psychopathic fear could make so rapid a transition in their appraisal of another people.

What the situation in Czechoslovakia is today is not wholly clear. That democracy there has suffered a tragic loss is certain. That President Benes lives and goes on at his post (at least as these words are written) is all to the good. He is one of the truly great heads of government of our times. It would be difficult to name another of equal stature, unless it might be Nehru of India. Even if he were to go, his spirit would live on among the people who love him. And, as Jan Masaryk said to me, "Czechoslovakia is the most indigestible country in the world." Even in these dark days I am not giving up hope for the land of Jan Hus, Thomas Masaryk, Eduard Benes and Jan Masaryk.

With Reluctance

With genuine reluctance WORLD CALL *has come to a decision which circumstances have forced upon practically every other American publication in recent years. That decision is to increase the subscription price of the magazine to help cover the greatly increased cost of printing and paper. Against these mounting costs* WORLD CALL *is helpless and we believe that our printers are equally helpless.*

WORLD CALL *has prided itself upon the fact that it is one of the most widely circulated religious journals in America and that it is wholly self-supporting. Various boards of missions, education and benevolence of Disciples of Christ stand back of* WORLD CALL. *But neither the editors nor our subscribers would wish to call upon them for a subsidy. We believe that our readers will see the necessity for the increased price and will continue to give evidence of the deep sense of loyalty which has marked them through the years.*

The complete announcement of the new rates appears on page 7 of this issue. They are effective as of April 10.

WORLD CALL *Announces . . .*

1. New Subscription Rates

Everything is costing more these days. Magazines are no exception. We have to pay more for all necessities all down the line. Paper prices are higher. Printing and binding are more expensive. Most magazines have had to raise their subscription rates in order to make ends meet.

It has been costing much more to publish WORLD CALL during the past five years than it did before the war. Again and again prices on materials and labor have gone up, yet with careful budgeting and planning, WORLD CALL has managed to hold its subscription rates down. Now the old rates are no longer paying expenses on the magazine. Added to previous cost raises another recent increase has sent the figure on paper, printing and binding for WORLD CALL to a point that is *one hundred per cent higher* than it was five years ago! WORLD CALL is at last forced to adjust its rates in order to continue publishing.

2. New Schedule Effective April 10

One year $2.00 **Two years $3.00**

Single copies 20¢

Group rates: five sent together $7.50 ($1.50 each)
eleven sent together $15.00

3. Special Offer to Subscribers

WORLD CALL subscribers can save fifty cents by ordering new or renewal subscriptions between April 10 and June 30 when a special offer is extended. During this period single subscriptions may be ordered at the new group rate of $1.50 each. After June 30 single subscriptions can be accepted only at the new rate of $2.00.

At present WORLD CALL is going regularly into the homes of more than 73,000 Disciples. It is hoped that these readers will remain loyal to their brotherhood magazine by renewing their subscriptions and thus underwriting the continued publication of WORLD CALL.

Once in Three Hundred Years

Pronouncement on World Peace by Czechoslovak Protestants, Orthodox and Roman Catholics Made in Prague Shortly Before Political Changes in February

THE Christian churches in Czechoslovakia have issued an Appeal for World Peace. In this action the following churches have united: the Roman Catholic Church (led by Archbishop Beran of Prague), the Orthodox Church (led by the Archbishop of Prague, Exarch of the Patriarchate of Moscow), the Czechoslovak Church, the Old Catholic Church, the Evangelical Church of Czech Brethren, the Lutheran Church in Slovakia, the Reformed Church in Slovakia, the Unity of Czech Brethren, the Moravian Church, the Baptist Church and the Methodist Church.

The appeal was launched at a meeting held in Prague in February. It was crowded and proved a great success. Members of the government were present. The appeal was favorably received by radio and the press. Speeches were delivered by the Roman Catholic Archbishop and the Lutheran Bishop of Slovakia. The appeal was read by Professor Bednar (Czech Brethren). Such cooperation has not been experienced in Czechoslovakia for over 300 years.

The appeal begins by emphasizing the necessity of cooperation among the nations against the irresponsible crime of war:

"Here, in the heart of Europe, we experience more than other nations the conflicts and interpenetrations of contemporary ideological, social, cultural and political systems. We thank God that we, here in this place, this highly exposed spot in the world, are able to express our attitude toward them, not only as citizens of a free republic, but also as members of the human family, and above all as Christians, assured of human, civil, political and religious freedom. . .

"Reminding ourselves of the Christian character and humanitarian ideals of our history, and in their spirit, we ask *the whole Czechoslovak public,* and especially its leaders . . . to be conscious of their responsibility for every word they utter. Today the future of the nations is at stake. Even though, as a small nation, we are not able to decide the great questions of international policy, we can nevertheless set an example for the world by the way in which, in our own small sphere, we resolve world problems. . . Our historical experiences, our social and political structure, and our culture predestine us to work for the rapprochement and cooperation of differing world systems in the spirit of democracy and social justice."

The appeal is then addressed *to the Christians of the world:* "World peace can be assured only by common action of the nations. Therefore we appeal to the Christian conscience of the world. Despite theological differences, we are all children of one Father, of our Creator and Lord, we all confess the redeeming action of the Prince of Peace, Jesus Christ, who belongs to all generations of humanity, and we all feel the common obligation of all Christians to free ourselves from the barriers dividing nations and social classes and to work for the brotherhood of all. . ."

—RNS Photo

Above are Protestant leaders participating in the Prague peace meeting on February 2. Reading from left, they are Bishop Fedor Ruppeldt of the Lutheran Church of Slovakia, Professor F. Bednar of the John Hus Faculty, chairman and organizer of the meeting, and Dr. Josef Bartek of the Methodist Church. All three are well known to many American churchmen, including the editor of "World Call"

Speaking *to the statesmen of the world,* the message states that the Christian churches of the Czechoslovak Republic regard it as their duty to inform the United Nations about the convictions which prevail among all of them. "The greatest obstacle to cooperation," it says, "is suspicion among the nations, culminating in the fear of a sudden attack. We therefore ask:

"a) that statesmen take as a psychological and spiritual basis for the negotiations the determined and, for statesmen, binding desire of the nations to live in peace and tranquility;

"b) that the difficulty of solving concrete international problems be not permitted to hinder the final goal of international negotiations, which must be respected, and which is world peace;

"c) that the idea of the United Nations as an organ to secure peace be not neglected or destroyed;

"d) that in this field . . . the voice of Christianity be heard as a creative participant in the question of peace divorced from all political interests. . ."

NOTE: See page 6 for editorial comment on Czechoslovakia.

A Dream Come True

By W. OLIVER HARRISON*

A DREAM has come true in Corpus Christi, Texas. For nearly ten years a small group of devoted and missionary minded persons, members of First Christian Church in Corpus Christi, dreamed of the time when a Mexican Christian Church should be established in this rapidly growing city of 125,000 people. That dream has been realized.

The project began to take form approximately eighteen months ago, immediately following the organization of the Prescott Christian Church, an Anglo-American congregation sponsored jointly by First Christian Church and the Texas Christian Missionary Society. Having achieved considerable success with this initial project, certain missionary minded leaders of First Church met with kindred spirits of the Prescott Church to discuss the establishment of the Mexican Church. At the time of this meeting, it was well known that the home missions division of The United Christian Missionary Society was also vitally interested in opening a project for Latin Americans in Corpus Christi. Willard M. Wickizer, chairman of the division, had expressed interest in such an undertaking as early as 1942. Howard Dungan, a director of the department of church development, who was in charge of Mexican work in Texas, had visited the city several times to give direction to plans for his new missionary endeavor.

Out of the meeting mentioned, there came a conviction that the time for action had come. Consequently, the missionary committee of First Church, with the help of several individuals from the Prescott Church, was requested to assume the responsibility of obtaining suitable quarters for the proposed church. Scores of pieces of property, old residences, store buildings, and other real estate were considered and rejected because of price or location.

Finally, after considerable investigation, the committee recommended the purchase of four lots on the corner of Campana and Eisenhower Streets in the La Arboleda addition of the city. The committee noted that the proposed site was in a new residential area in which approximately seven thousand Latin Americans resided, and in which no Protestant church was located. In addition, it was recommended that new construction be used instead of rehabilitating an old structure as had first been contemplated. Moreover, the committee urged very strongly that two buildings be erected, one a chapel and the other a combination parsonage and educational building. This last recommendation is especially interesting in view of the fact that the department of church development of the United Society had asked the Corpus Christi churches to provide only the living quarters for the minister. The original suggestion had been to use the parsonage as a meeting place for a few years and then erect a church at a time when construction might be cheaper and more feasible.

Tremendous interest had been aroused in the project, however, and the official boards of both Corpus Christi churches voted to follow the recommendations of the committee in detail. Consequently, on February 1, 1947, the four lots were purchased and within a week actual construction was begun on the new parsonage and church building. The dream was beginning to take form.

Throughout the period of preliminary planning, Howard Dungan of the department of church development gave valuable counsel and assistance to the committee. Mr. Dungan visited the city several times, and always his guidance was vigorous and stimulating. William T. Pearcy of the Board of Church Extension was brought in for counsel. Not only did Mr. Pearcy suggest a sound plan for financing the project, but he also assumed responsibility in arranging for a small loan through the Board of Church Extension to the two sponsoring churches of the city. In addition, the Board issued a $1,000 grant to assist in this new mission work.

Construction was completed late in April, 1947, at a cost of $14,500. Furnishings brought the total expenditure to $17,000. This amount was underwritten jointly by the two Corpus Christi churches and The United Christian Missionary Society, with the aid of the grant by the Board of Extension.

This, however, does not tell the full story. The cost was held to a comparatively low figure largely because of the personal supervision of two men, Jack Winston of the Prescott Church, and Jack Hopper, chairman of the missionary committee of First Church. Without the expert guidance of these laymen, the cost of

(*Continued on page* 12.)

The Mexican Christian Church, Corpus Christi, Texas

*Minister, First Christian Church, Corpus Christi, Texas.

Backlogs of Unmet Needs

An Appraisal of the Home Missions Situation Among Disciples of Christ

By WILLARD M. WICKIZER*

IN the days before stoves and central heating, when houses were heated by fireplaces, it was customary to keep a large, slow-burning log in the back of a fireplace. This gave stability and lasting quality to the fire. Such a log was called a *backlog*. In modern times this word has come to be applied to the accumulated orders that a manufacturing concern has which give assurance of continued, uninterrupted operation, free from shut-downs and seasonal fluctuations. Such backlogs may grow out of the fact that demand exceeds supply, or because for one reason or another production has been slowed down for a period or actually suspended.

Today home missions in all of its aspects faces a tremendous backlog of unfilled needs. This is due both to the fact that the period of World War II was a time of small home missionary "production" and because in the postwar era we are facing evangelistic and social problems of unparalleled magnitude. From 1940 to 1945 there was a marked shortage of staff. This situation existed among Protestants generally. It was particularly acute among Disciples of Christ. Materials necessary to maintain and expand home mission institutions were not available. The major interest of church people was turned in the direction of winning the war. Special services, related to the war effort, demanded much of the time and attention of such staff as was available. Money was the only thing that was more plentiful than in prewar years and it had little productive value in the absence of staff and materials.

Opportunities in Evangelism

As of June 30, 1940, churches of Disciples of Christ in the United States and Canada reported a total resident membership of 1,432,014. As of June 30, 1947, these churches reported a resident membership of 1,432,094, or only eighty members more than they had on their rolls seven years before. This is an average net growth of only 11.4 resident members per year for Disciples of Christ in the United States and Canada for the war period. And yet there are 70,000,000 people in the United States alone who do not now have, nor have they ever had, any relationship to church or synagogue. This is the largest number of completely unchurched people ever to reside in America. *This is our evangelistic backlog!*

Large Nonresident Rolls

Disciples of Christ entered the war period with 237,208 names on nonresident membership rolls. By the end of the war period (June 30, 1937) this number had increased by 34,432. We now carry on nonresident membership rolls a number equal to all of our resident members found in the states of Washington, Oregon, California, Idaho, Nevada, Arizona, Montana, Utah, Wyoming, Colorado, New Mexico, North Dakota, South Dakota, Nebraska, Kansas, and three-quarters of Oklahoma. When we realize that when a church member moves from the resident to the nonresident roll he is "taking a half-step toward religious oblivion," we can comprehend how serious it is that we have well over a quarter of a million nonresident members in the United States and Canada today. *This, too, is an evangelistic backlog!*

Population Shifts Create Needs

During the war period there was an unparalled shift in our population. Many communities grew phenominally. Hundreds of new communities came into being. No longer was it true that a church was in reach of anybody desiring to go to church. Due to population growth, hundreds of communities became

*Dr. Wickizer is chairman of the division of home missions of The United Christian Missionary Society.

Among the home missions enterprises conducted by The United Christian Missionary Society is the Yakima Christian Mission at White Swan, Washington. Children go by bus from the home to the public school two and one-half miles away. See at left above. In the center picture children are seen with members of their family who have come for a visit. At the right a group of little girls of the Mission are seen with their new aprons which came as a Christmas gift from friends at All Peoples Church and Community Center in Los Angeles.

Under the supervision of James Sugioka, Director of Construction and Repairs for the division of home missions of The United Christian Missionary Society, needed repairs and improvements are carried on. Southern Christian Institute, Edwards, Mississippi, had been without electricity until a new distribution line (left, above) was brought to the campus in the summer of 1947. In the center is shown the new water tank and at the right the filtering system just installed at Jarvis College, Hawkins, Texas.

underchurched, while other hundreds had no church facilities at all. With the end of the war the hundreds of thousands of people who moved to war-boom areas did not return to their old home communities, but have tended to remain where they resided during the war. Even the temporary housing facilities built during the war continue to be filled to overflowing. In 1946 Disciple state secretaries and the staff of the Department of Church Development and Evangelism pooled their information and spotted on a map more than two hundred communities which were known to be underchurched and in which a new Christian church could be started at once if ministerial leadership and financial resources were available. *This is our backlog in new church projects!*

Ministry Must Keep Pace

Every year about 325 names disappear from the ministers' list in the *Year Book of Disciples of Christ.* This means that we must have that number of new recruits entering the ministry each year if we are to keep even. But what if we organize two hundred new congregations? And what if we endeavor to supply ministerial services to several hundred congregations that are now without ministers? And what if we organize several hundred rural pastoral unities, each calling for the full time of a minister? From where are these additional ministers to come? A conservative estimate fixes the number of young men we need to recruit for the ministry and enroll in college or seminary during the three years of the Crusade at two thousand, slightly over twice the number we have been recruiting. *This is our backlog in ministerial recruitment!*

Accumulated Needs of Institutions

During the war years some plant repairs and additions have been made at our various home mission institutions. New furnaces have been installed in most of the buildings at Southern Christian Institute at Edwards, Mississippi. The administration building has been rewired. Most of the buildings have been painted. At Jarvis Christian College, Hawkins, Texas, a new pump and water tank have been installed and a filter system put in. Some much-needed equipment has been purchased for the Mexican Christian Institute. A parsonage has been built in the French-Acadian Mission Field, and a new church building and parsonage have been erected in the Mexican Mission Field. A house has been purchased and repaired for a staff member at All Peoples Church and Community Center in Los Angeles and the church and community buildings there have been waterproofed and reroofed. The construction of a parsonage at Hazel Green Academy in Kentucky has been begun. Minor repairs have been made on the buildings at the White Swan Indian Mission at White Swan, Washington. Much more should have been done at all our institutions but labor and materials were not available.

Several new buildings to house staff members are needed at both Southern Christian Institute and Jarvis Christian College. Church buildings are needed at both of these institutions, as are gymnasiums. The buildings of the Mexican Christian Institute in San Antonio, Texas, need major repairs and a new social and recreational building should be constructed. Playground facilities are needed at All Peoples Church and Community Center. A barn is needed at the White Swan Indian Mission, as is a new house for the farm manager. A church building and parsonage should be built adjacent to the Indian Mission. A boys' dormitory is badly needed at Jarvis Christian College. A social and recreational addition is needed to the church at Lake Charles, Louisiana, in the French-Acadian Mission Field. A new parsonage is needed for the Mexican Church at San Antonio, Texas. A completely new water and sanitary system is needed at Hazel Green Academy. More scholarship money is needed for all of our educational institutions. More money for salaries is an important need for our institutional staffs. *This is a part of our institutional mission backlog!*

Social Welfare Opportunities Are Many

"In time of war prepare for peace" may be a good slogan, but human nature does not work that way.

The time to prepare for peace is when no war is in progress. Now is the time to major in *world order,* when the memory of war is fresh but when men's attention is not of necessity centered upon conflict. Now is also the time to give increased attention to the problems of racial and economic tensions, social issues that remained more or less in suspense during the war. In war periods moral standards are always lowered and a heritage of every postwar period is increased juvenile delinquency, a greatly expanded divorce rate, crime and political corruption. *This is our backlog of education, service and rehabilitation in the field of social welfare!*

Call for New Types of Service

No new fields of home missionary service were entered during the war period. It was a sufficient struggle to maintain existing services. But expansion is an imperative in the postwar era.

We are no longer predominently a rural people. Well over one-half of the church members among Disciples of Christ are now to be found in urban areas. We must give leadership to a city strategy and must be prepared to invest large sums of money in the development of city ministries.

Five hundred thousand Puerto Ricans in New York City, recently come to the United States, call for a Christian ministry.

At least one new church building must be provided for Japanese who have returned to the West Coast.

Negroes now residing in Northern cities must be aided in their efforts to secure church buildings and maintain a preaching ministry.

A minister must be supplied to the Indians living on the Yakima Indian Reservation in Washington.

A seminary should be provided for the training of Negro ministers. Regional evangelists, now supported temporarily out of Crusade funds, should be permanently employed.

The staff working in connection with our Home Evangelization project should be quadrupled.

This is at least in part our backlog of new work to be undertaken!

A Dream Come True

(*Continued from page* 9.)

construction would have been considerably in excess of the amount given above. Indeed, it is the opinion of the writer that these two men, more than any other individuals involved, were responsible for the efficient manner in which the project was carried to completion.

In the present equipment there is a neat, frame church building, 22 feet by 57 feet, topped by a steeple and cross, and containing a worshipful chapel seating 130 persons, as well as two classrooms. The educational building, of comparable size and at right angles to the church, has eight rooms and is so designed that the pastor and his family can occupy a part of this building. When the parsonage is erected at a later date, the three buildings will form a U, with all main entrances opening into a court which already has been beautifully landscaped.

On Sunday, May 11, the new buildings were dedicated, and the first minister of the new church, Abel Charles, former leader of the Mexican Christian Church, San Benito, Texas, was installed. During the week preceding the ceremonies of dedication and installation, Lyle V. Newman, national supervisor of city evangelism of the United Society, directed a program of visitation evangelism and preaching carried out by five visiting Latin American ministers of Texas Mexican Christian Churches. Twenty-nine persons became charter members of the new church. At present, the membership roll carries the names of fifty-two persons with fifty-four people numbered on the roll of the church school.

The remarkable story of cooperation between brotherhood agencies and local churches continues. The home missions division of the United Society underwrites the salary of the minister, while the churches in Corpus Christi continue to give tactful and indirect guidance to the growing program of the new church.

At the suggestion of Mr. Dungan, an advisory committee was set up recently to counsel with the leaders of the Mexican congregation and to give aid and direction to the work of the Mexican Christian Church in Robstown, twenty miles distant from Corpus Christi. Ardra Walker, minister of Prescott Christian Church, is the chairman of this committee. Serving with him are Mr. Winston and Mr. Hopper, previously mentioned, Petra Gonzales of the Mexican Church of Corpus Christi, Tito Trevino of the Robstown Church, and the writer. In addition, Mr. Walker and the writer meet monthly with Mr. Charles to counsel with him regarding problems which arise in the administration of the new and expanding work of the local church. This committee, working in complete harmony with the department of church development of the United Society, looks with assurance to a greatly expanded program among the Latin Americans of Corpus Christi.

A dream has come true in Corpus Christi. Not only has a new congregation been organized in an area where it was badly needed, but, as important, the missionary spirit of the two Corpus Christi churches has been greatly deepened. Some who never before had been interested in missionary work have contributed much to the project and have found their own devotion to the Christian way miraculously strengthened. As a consequence, every phase of the total missionary program of the two churches is growing rapidly.

It is good to dream. We in Corpus Christi believe that dreams come true.

Attention Subscribers!

Read

Important Announcement

Page 7, this Issue

The Right To Be Called Christians

By HAROLD ROBERTS*

"And the disciples were called Christians first in Antioch."

WHEREIN did these disciples at Antioch earn the right to be called Christians? Can we today prove ourselves worthy to bear Christ's name?

First of all, these Antioch disciples knew the value of surrender. They submitted themselves to the will of God as they knew it in Christ their Lord.

Our pride gets us into trouble. Once in trouble, we try one panacea after another when, in truth, we must begin with a deep penitential experience if we would be saved.

One would think that we had learned our lesson from two catastrophic wars and failure to achieve a peace which is peace. Yet the world swaggers in its conceit (there is some hope in the penitence of many thoughtful people) and matches suspicion against suspicion, and power against power.

Rather, let us submit to the will of God. "Our wills are ours to make them Thine!"

The disciples at Antioch knew the strength of union. For them it could not be rich against poor, white against black, liberal against conservative. They must needs stand together. They were bound together by the indissoluble ties of Christly love—unity of the spirit in the bonds of peace, verily!

Modern Christians must learn to get along together. They must close up the ranks as they march forward. We must stress our agreements and not our differences. Ours is a feeble voice in the forum of the world's life if we cannot speak as united followers of Christ.

Here we are engaged in a fight to the death against secularism, against war, against greed, against nationalism of which men make a kind of religion, and as Christians we must unite to present Christ's claims upon our world. At our backs, are the resources of God. We can win the day but we had better hurry!

The disciples at Antioch proved their worthiness to wear the name of Christ because they achieved identity with him. They sought for that mind which was in Christ Jesus, their Lord. They lived distinctively. They walked under the sign of the cross, they maintained the spiritual glow, they bore on their bodies the marks of Christ. No doubt the tradition is correct that when they were first called Christian they were called so derisively. But scorn changed to admiration before the manner of their Christly lives.

To live the life is the greatest argument any age can offer for the claims of Christ. Does not modern Christianity err grievously in its failure to be distinctive? We make too many compromises, we lower our banners too often, we do not act from Christian motives. It is often impossible to tell a professing Christian from one who does not profess Christ. The Wordsworthian lament is certainly true for Christians—"the world is too much with us!" We have lost a great deal of ground by our inability to live in the world but not to be of the world.

The time has come for us to achieve identity with Christ. We must act from Christian motives. We must act, for instance, not as Democrat or Republican, employer or employee, but as Christians who seek to make Christ Lord of all the relationships of life. Only thus can we conquer such evils as racialism, injustice, fear, and war.

We will have to pay a big price for such identity. We will have to dare the world's contumely. We will have to suffer for our deep convictions. Only thus can we be true to Christ's expectation of us. Only thus can there be renascence of first-century Christianity's devotion and power. Only thus can we achieve "the total penetration of our total culture by the total gospel" (the phase is Elton Trueblood's), and only thus can we earn the right to be called Christians.

The first-century Christians had a burning sense of mission. It is curious spiritual arithmetic, but we add our blessings as we divide them with others. We can hold Christ for ourselves only as we share him with all the world. Ours must be the proclamation of a Christ who would save all mankind.

The early Christians had so much enthusiasm and so much zeal in their witness as to what the love of Christ had done for them that they were more than a match for the formidable foes arrayed against them. They met and conquered provincialism and paganism.

Truly, we must preach the gospel to all the world. We must make our witness known universally. We have the best news to tell. We have the answer to the world's desperate entreaty as men realize that our "civilization cannot survive materially unless it be redeemed spiritually." We must think and act in terms of world missions. We must crusade. We must evangelize. Only thus can we claim the right to be called Christians.

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*Minister, First Christian Church, Atchison, Kansas.

Beyond Schoolroom Walls

A Unique Extension by Home Mission Schools

By ALICE LIVERETT*

AN EAGER child reaches for one of the battered books in the family bookcase, perhaps *Black Beauty* or *Five Little Peppers* or the *Book of Knowledge* or even the prized volume of Shakespeare, dazzling in its gilt and red leather binding. A mother opens her book club carton and steals moments from a busy schedule to dip into a world of fact and fancy. A father lounges comfortably with his new copy of *Life* or the *Reader's Digest* or the daily paper. They and others like them pour into the secluded rooms of the public libraries, the wealth of the world's great minds theirs in return for a small card.

These are the ordinary habits of the great American reading public, so ordinary in many locations that the magic of the very ability to read and the easy accessibility of books and magazines and papers are accepted by the individual with almost shocking complacency.

The library bus stops at a rural school near Edwards, Mississippi, where representatives of Southern Christian Institute carry on the program of lending library on wheels. Pupils and teacher gather eagerly for the distribution of books and magazines.

Seldom do these fortunate ones think of the families who, because of their isolation, their meager funds, their illiteracy, see little if any reading material beyond the limited number distributed in public schools. As they exchange books, arrange home bookshelves with an eye to binder appeal, destroy magazines, wrap coffee grounds in the morning paper, they do not see the shabby mother who thumbs the occasional magazine again and again; they do not hear the child weeping because the few books donated an underprivileged group didn't last her turn.

Years ago a great industrialist dreamed of city libraries and today hundreds of thousands of people roam the aisles and read the books of that dream-come-true. Thousands more find additional reading opportunities in schools, settlement houses, prisons. Who can measure the power of the written word? Who can evaluate the mind's release, the swift flight of imagination, the escape from fear and suffering? New worlds to conquer through reading; new hopes, new aspirations between covers of cloth and paper!

The Church and the Written Word

The church has been quick to see the value of the written as well as the spoken word. Valuable supplements to every delivered sermon, to every fellowship activity have been the Bible, the Sunday school papers, the lesson quarterlies, the educational manuals and tracts. Many churches provide fine religious libraries for their members and every pastor is quick to put on loan treasured personal books.

The church reaches out beyond its immediate borders and makes a sincere effort to open reading vistas to people in less fortunate communities, where living is hard and where church-supported missions and institutions provide the brightening influence of the Christian life.

New Methods for an Old Story

Disciples of Christ have long supported two well-known institutions in the United States, Hazel Green Academy in Wolfe County, Kentucky, and Southern Christian Institute in Edwards, Mississippi. Much of the worth of these schools, much of their Christian influence, can be traced to their unique library service. This service becomes with both a method of evangelism. a method of telling the old, old story and bringing people into the warm shelter of Christianity.

Hazel Green Academy offers elementary and high school facilities to many children and young people of the Appalachian mountains. The school conforms to Kentucky's educational requirements, but foremost in its curriculum is the teaching of the Christian gospel and the demonstration of its power and help to the people it serves both directly and indirectly.

Hazel Green Reaches Out

It has never been the policy of Hazel Green Academy to confine its interest to the young person sitting in front of the teacher. That boy or that girl has parents and friends and acquaintances back in the hills, small brothers and sisters who attend isolated rural schools. What can be done for them? Well, for one thing, a mobile library can provide them with books and magazines, can serve as Christianity's opening wedge.

Books and magazines, new and old, are sent to Hazel Green by interested people from many parts of the

*Mrs. Liverett is departmental associate in the department of church development and evangelism of The United Christian Missionary Society. This article is of particular interest to mission study groups, as it illustrates a unique means by which Disciples of Christ carry on a program of world evangelism.

country. Carefully catalogued and boxed, they form lending units that are taken to more than thirty small schools. Last year more than 1,900 volumes were circulated in these schools. And with what eagerness did teachers and students await the coming of the Academy carryall or jeep with its precious box of books, its armful of Sunday school papers and magazines, its Bibles and Testaments.

Magazines Carefully Guarded

And with what care were they handled! On one visit, the Academy teacher left some magazines with the youngsters with instructions for cutting out pictures and mounting them for use as bookmarks. But scissors were not brought near these magazines. To people who do not even get daily newspapers or weekly papers—even monthly papers—the cutting of a magazine page would be desecration indeed!

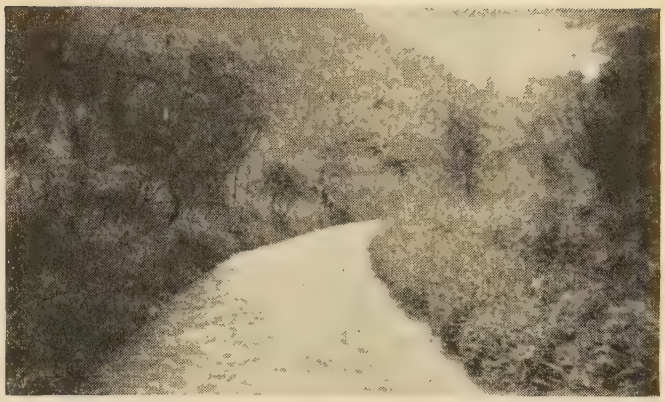
Parents often tell the Academy faculty members of the difficulties they have in getting their children to bed—sometimes of the very real danger the prized books bring. For many a mother or father has to blow out the light beside a sleeping child, an open book resting in relaxed fingers while the reading light flickers and smokes.

Teachers Are Eager for Service

So great is the demand for this service and so far-reaching its effect that the Academy teachers on the library route literally stop at nothing to get the materials through. On one occasion a stop was to be made at a school house at the top of a hill, too steep for the carry-all to climb. But where wheels and motor would not go, two tired but willing feet could go, and with them went a portable victrola and a package of records. When the teacher, gasping for breath, shoulders aching from the weight of the victrola, knees ready to buckle at any moment, reached the top of the hill and the small schoolhouse, an elderly teacher stood at the door. "Are you the library lady?" she asked, tears swelling in her eyes. "We wanted you to come —we wanted to ask you to come, but felt it would be too hard for you to get to us . . . and here you are! We're so glad—so very glad!"

The difficult trip was forgotten as the visiting teacher talked to the children and told them of unseen friends who loved them enough to share records and

When Miss Katherine Schutze got stuck in the rocks driving up a creek-bed road, Donald Brewer, a Hazel Green Academy student, came from the tobacco field to help



This photograph was snapped from inside the Hazel Green jeep. The swollen stream was the only road available. Lonely people up the mountainsides look upon those who come with books and magazines as heralds of good news

books with them. Here in this schoolhouse, as the children listened delightedly to the recordings of "Little Black Sambo," "Nursery Rhymes" and Bible stories, was functioning the evangelistic force of a great Christian brotherhood.

Nowhere in the state of Mississippi is a public library open to Negroes. Library facilities for the students of Southern Christian Institute and the Negroes in the Edwards community are available only on the campus or in the Institute's traveling library.

No Campus Boundary for S.C.I.

Southern Christian Institute, like its mountain sister school, knows no campus boundary in the service it gives. The students of the Institute present no problem as they have access to the school library, although this library is in constant need of replenishment and enlargement. But how to get books and magazines into the homes—how to make Christian contacts with people who have no student connection with the college? So many people, so many homes, so many impassable roads—and so few people with time to make the long library trips.

The library service started in the homes and the personal contacts were rich and helpful. Amusing, too, as in the case of the irate husband who told the Institute teacher to stop bringing books—his wife spent so much time reading she didn't get her work done. Besides that, he had to hold the lamp for her at night! The teacher stayed away a month. Then one day the man stopped her car and said he hadn't meant she was not to bring *any* books. She might bring a few—say picture magazines and simple books from which his wife might read stories to him!

Thirty Schools in County Are Reached

Such stops take time, when time is at a premium, and the Institute finally decided a wider reading of the books and magazines could be secured by issuing them through the schools. Now thirty of the 105 Negro public schools in the county are reached through three sixty-mile circles. The circles will be widened as more books and cars are available. At the present time, the president's car is the moving force of the traveling library. But soon a bookmobile will be provided by the Christian churches of Ohio.

Continued on page 24.)

Ministerial Longevity

By W. G. LOUCKS*

W. G. Loucks

THE ninety-first Psalm has in it a statement that is fundamental to all who are interested in playing a continued part in the making of a good life; and it does not matter how many, or how few their years may be:

> With long life will I satisfy him,
> And show him my salvation.

These lines carry a comforting note to the man of God, who, through a period of years, has devoted himself to the preaching of the gospel and to caring for the flock of God; for no man is in the ministry very long until there come days of depression into his soul, which give him great concern. But like the Psalmist, he can be assured:

> When he calls upon me,
> I will answer him;
> I will be with him in trouble;
> I will set him free, and honor him.

Statistics show main groups that have longer life in the following order: the minister, the physician and the lawyer, the executive, the businessman. Why the minister stands at the top of the list is not dripping with answers.

When asked to speak to a group of businessmen on why ministers live longer, I called a minister-friend whose father had been in the ministry for more than sixty years. This man had established 36 churches; had held hundreds of evangelistic meetings; and had preached two and three times on many Sundays, and on other occasions five and six times. Hundreds of souls were brought into the church through his ministry. As this man's son tried to give me some reasons for his father's 85 years he said, "I think the main thing in my father's long life was that he was wholly dedicated to God, and brought everything in his life to bear upon that dedication." A clean life throughout the days of his youth, was another reason my friend gave. "Then, very early in life," he continued, "my father learned that patience, perseverance, optimism, and forgetting the past, save as it served as a valued teacher, and looking forward with determined faith in God, the gospel, and men of vision—these would mean the daily investment of the whole of his life."

Ministers do not live a long time because absolute, and continued happiness prevails in their lives; nor that the "pursuit of happiness" is their chief aim. They pursue the path of *duty to God* first and most of all; and no happiness is quite equal to that.

Ministers do not live a long time because their fellow-laborers in the ministry are always kind and fair-minded in their behalf. There is sometimes jealousy and prejudice in the heart of many a man of the "cloth." Maybe they are more of the "cloth" than clothed with the spirit of Christ.

Ministers do not live a long time either simply because all the lay leaders combine to make their way easier for them. A new commandment for laymen might be written that would help greatly: "Thou shalt not cause thy minister to worry over much!" Ministers are very imperfect. So are all lay people. When the imperfections of the minister and those of the layman clash and Christ does not have a chance to help in making brotherly love to prevail, then someone's heart is going to be hurt.

Whether one may always agree with his preacher or not, nothing can ever be lost in letting him know there are prayers being offered for him every day, and that kindly words are being spoken in his behalf by those who make up his co-laborers, and that when he speaks for God on the Lord's day they give him prayerful attention. Could this be true, many a church might have a new preacher without having a change of men.

A prominent member of a particular church was in the habit of putting his head in his hands as his minister began his sermon. It worried the minister and embarrassed him, for while everyone else seemed to be giving very close attention this man seemed bored to death. So one day he called the man into his study to ask him what was wrong with his preaching that he seemed so bored. Otherwise, as he pointed out, this man was one of the staunchest of friends. When the pastor had finished the man broke in with a smile, "My dear pastor," he said, "I could not think of failing to support you by bowing my head in prayer for you as you begin to give to us God's message on Sunday morning. The preaching of the gospel is the very greatest thing in the world; and we who cannot preach it in word, must give it our most earnest prayer."

The minister who lives much with God, who "forgets not all his benefits," may lay claim to God's most heartening promise:

> He shall call upon me, and I will answer him.
> I will be with him in trouble;
> I will deliver him, and honor him.

Whether the true preacher's passing years may have been few or many upon the earth, there is many a life that may never have found God but for him. And so as he comes to the end of the long trail, sweet memories of his yesterdays rush through his mind. As he sits watching the coals falling upon the hearth, his thought is of God's great goodness to him through the years of the ministry to which he had called him in the days of his eager youth. He knows, then, the full meaning of the promise made good:

> With long life will I satisfy him,
> And show him my salvation.

*Mr. Loucks has been the pastor of College Hill Church in Cincinnati since July, 1926. Two years ago, the church celebrated his fiftieth anniversary in the ministry.

An Artist with Too-Large Feet

By K. C. HENDRICKS*

A PAIR of shoes stood in splendid isolation on top of a trunk in the hallway of a missionary home in Tokyo. No one seemed to know what to do with them. The other things which had come overseas in dozens of relief packages from kind-hearted Christian folk in the home churches had not been hard to dispose of, the only difficulty being to decide who, of innumerable destitute people, needed them most. But the shoes were obviously large, even for American feet, and it seemed a forlorn hope to find use for them in a land of tiny-footed men and women like the Japanese.

But one of the members of the missionary household, just about to set forth to a committee meeting at the Christian Headquarters in downtown Tokyo, picked up the shoes and said, "Why not take these and ask someone at Headquarters what to do with them?"

It so happened that he dropped into the office of Dr. Toyohiko Kagawa, on the third floor of the Christian office building, to inquire as to when the noted evangelist would be speaking in Tokyo again. There it occurred to him to ask Mr. Ogawa, Kagawa's business manager, if he knew anyone with feet extraordinarily large, who might need a pair of shoes.

Mr. Ogawa Has an Answer

Mr. Ogawa's eyes grew wide, and his face broke into an ecstatic smile, as he said, "I have a friend who has feet so large that he has been unable to get anything to fit him. Those are just the shoes he needs! I am sure that this is an answer to prayer."

Pointing to a poster, advertising one of Dr. Kagawa's books, Mr. Ogawa said, "The artist who painted that figure of the strong and manly Christ, to harmonize with Kagawa's conception of the Master, is the man I am talking about. He will be so happy and grateful that he will surely want to paint a picture for you to show his appreciation."

Speaking of Shoes

Speaking of shoes brings to mind another recent happy incident. The wife of one of our pastors, with their eldest daughter who was soon to graduate from the famous Ueno School of Music, in Ueno Park, Tokyo, was calling in the missionary home. As they were leaving, it had been a great pleasure to share with them a few articles of clothing and foodstuffs out of gift packages from the States. Upon being asked if there were not by any chance some particular thing that they lacked for any member of the family, the mother responded, "Oh, yes—indeed, Sensei (teacher), there is something that is really needed very much for this daughter of ours at the time of her graduation. She has no suitable shoes. But you have given us so much already that we are ashamed even to mention it. But if there were something other than the old pair of her grandfather's shoes that have been mended and patched until they will hardly hold together, we should be overjoyed."

The missionary's heart was troubled. All of the shoes that had come in the relief packages during the past few weeks had been given out—at least anything that would be at all suitable for a pretty young graduate.

But wait a moment! Yes, there were two packages that had just come that morning, and were still unopened. There was just the bare chance that one of them might contain some shoes that would somehow be better than what the girl was having to put up with. It wouldn't hurt to take a look, anyway.

A Happy Girl Graduate

In a few moments the missionary came downstairs with a hopeful expression, holding the cutest little pair of girls' shoes. Could she get them on? that was the question. In another moment the question was most pleasantly answered. It seemed that they were surely made expressly for this particular young lady! The fit was perfect. No words can describe the light in the eyes of mother and daughter as they gratefully bowed their way out the door.

Could the reader know in full the story of this pastor and his brave family, especially what they went through in the closing days of the war, he would appreciate much more fully what a real joy it is to the missionary to be able to bring such cheer from the gifts of fellow Christians across the sea. Educated in the United States, able pastor of one of our old established Tokyo churches, this man and his family and congregation were caught in one of the worst bomb-created holocausts of those last terrible months in which vast areas of Tokyo were completely oblit-

Committee distributing relief clothing and vitamins in Japan. Left to right: Mr. Endo, Mr. Hatanka, Mr. Chiba, Principal Tominaga, Mr. Hendricks, Mr. Ishikawa, Mrs. Hendricks, Mrs. Chiba, Mrs. Hatanka, Miss Chiba

*Missionary to Japan with The United Christian Missionary Society.

erated, and hundreds of thousands, yes millions, were left either dead, maimed or homeless. We have heard the detailed story of their escape. It is almost unbelievable—the danger and terror through which they passed before finally reaching a safe haven in the country districts. There they continued to live until just a few weeks ago when it has been possible to establish temporary church and living quarters in a rented house in another section of the city. We have hopes that before another year has passed one of the many prefabricated chapels that are being sent out to Japan by the Foreign Missions Conference of North America, of which The United Christian Missionary Society is a member, will be made available to replace the building where this faithful man formerly held his services, baptized the converts and cared for the flock.

Generous Response from Churches

The response of churches and individuals in America to our appeals for relief clothing, foods and drug supplies has been beyond all reasonable expectation, and our hearts are glad. We are proud of our constituency at home from the Atlantic to the Pacific and from Canada to the Gulf. Not only the families in our hardest-hit churches, and the children of our Sunday schools, in Tokyo, Osaka, and the north country, but also seventy of the teachers of our two large schools and many of the neediest of seventeen hundred students have been better clothed, fed, and "medicated" because of this generous flow of material relief. And the relief to their anxious spirit has been even greater than that which their bodies have received.

It is doubtful if, in all the history of missions, there has been anything much more dramatically illustrative of the unique spirit of Christianity than the generous outpouring of relief goods by the churches of North America for assistance to the people of an erstwhile enemy country. The Japanese people themselves seem endlessly amazed at this profuse demonstration of Christian love and forgiveness. It is a powerful instrumentality for effective missionary work. The fruits thereof will abound through the generations to come.

IMPORTANT NOTICE

Correct address for Relief Packages

Parcels intended specifically for Relief (not as personal gifts) should be sent either to K. C. Hendricks or to H. C. Shorrock, at the following address: SEI GAKUIN, NAKAZATO-CHO, KITA-KU, TOKYO, JAPAN. There should be no deviation from this without personal instructions to the contrary. (Letters also can be sent to this address. Both parcels and letters are subject to military censorship. Nothing but Food, Clothing, or Medical Supplies should be sent in the relief packages.)

These instructions take precedence over anything previously printed in WORLD CALL including the address given some months ago in the "Missionary Register."

THAT "almost incredible violations" of the principle of separation of church and state are occurring in New Mexico "under the aggression of the Roman Catholic Church" was the charge made by Dr. J. M. Dawson, acting executive secretary of the newly formed Protestants and Other Americans United for Separation of Church and State, after a visit to that state.

Church-Dominated Public Schools

In New Mexico Dr. Dawson found that parochial schools were supported entirely by public funds, that in many of them textbooks pertaining to the Catholic faith are paid for by the state, that garbed nuns and priests are teaching in the schools, that religious insignia decorate the walls of these schools, and that Protestant children are graded on the catechism and punished for failure to attend mass. A report on the public-parochial school situation in Dixon, N. M., is described as "characteristic of 20-odd other places in that state."

Dr. Dawson charges that 125 nuns and brothers and one priest are on the payrolls of tax-supported schools in New Mexico, their combined salaries amounting to $375,657 annually. As Paul Blanshard recently revealed in his articles in *The Nation,* these teachers are members of religious orders which bind them to a life of poverty. Their incomes are therefore paid into the coffers of their respective orders or into the diocesan treasury. This amounts to a subsidy to the church from public funds.

In Sandoval County, N. M., alone 31 nuns and brothers are teaching in the public schools. These schools are conducted as parochial schools and are considered under the jurisdiction of the diocesan director of schools. Teachers openly take their instructions and orders from church officials and, as a matter of practice, no orders are issued either by the county or state boards of education unless approved by the Catholic Archbishop at Santa Fe.

Protestant Opposition

It was conditions such as those described that led to the formation of Protestants and Other Americans United. The movement was bitterly attacked by Archbishop Cushing of Boston, in a radio address at Manchester, N. H., on February 1, as "a tempest of talk in behalf of communism." On invitation of the Manchester Ministers' Association, Bishop G. Bromley Oxnam replied in an address over a Manchester radio station, charging that Archbishop Cushing well knew when he made his address that the distinguished Protestant leaders in Protestants and Other Americans United are not communists, but Christians; that he also knew that they are not totalitarians but men who believe in the democratic way of life and that the Archbishop should know the truest way to defend ourselves against dictatorship from either the right or the left is to build a just, brotherly and democratic society.

The public-parochial school issue is sharpened by recent court decisions upholding the right of parochial schools to share in bus transportation, free textbooks, health services, school lunch funds, and other services provided from taxation. The issue is not whether Catholic children have the right to these services, but whether they have the right to them under specialized conditions. Protestants hold that they have the right to access to public services only through public institutions and not through church-owned and directed agencies.

Concerns of the Country Church

By GEORGE V. MOORE*

Dr. Moore

FORWARD is the direction for the town and country churches across the nation! These churches have precisely what it takes to produce marvelous results for the Kingdom of God. Let us look for a moment at the resources which they have:

They have direct access to God the Father, which can be utilized in spiritual communion.

They have the teachings of Jesus, which can be understood and demonstrated in the lives of the people.

They have the people in their congregations and in the surrounding communities, who may be cultivated for the redemptive fellowship which we call the church. They have church buildings and equipment, which may be remodeled and improved and expanded to minister more adequately to the needs of the people.

They have church organization, which may not be functioning too effectively, but which can be revised and improved to carry the church's program.

They have the nucleus of a leadership, which may not be representative of the congregation, but which could be vitalized by the congregation in electing leaders for a definite term of service with ineligibility to succeed themselves directly.

They have program materials for both leaders and group members, which could be more carefully and thoroughly used by them for better results in human growth.

With an incentive or urge or purpose to move forward, the rural church can do mighty things for God and men. And as it does move forward, the rural church must be possessed by certain deep concerns.

THE church is concerned about *bread for the body.* It is clear to the town and country church that human beings cannot live long in bodies without food in some form. Church people have heard it said that God is the source of all food, and that the God-given germ of life, when in contact with suitable and fertile soil, will produce food. They have learned that the job of cultivation and distribution of food products belongs to man, and if there is to be food for the two and one-quarter billion inhabitants of the globe, man must cooperate with God and be fair and just in his labor.

The church is duly concerned as to whether all the people on earth at any given time can be fed. It has been revealed by scientists in the field of agriculture that there are only four billion crop-producing acres of land on the earth, and that a minimum diet for each of the two and one-quarter billion persons in the world calls for the use of 2.5 acres of land. At the present time the amount of crop-producing land available to each person is only 1.77 acres, which is eight-tenths of an acre less than what is required to produce a minimum diet for a human being. Furthermore, what makes the food situation look still worse, is the prediction that by 1972 there will be 2.75 billion people on the earth, and by 1999 there will be 3.2 billion people, and by 2048 there will be nearly 5 billion persons living in the world. At the present time the world's population is increasing at the rate of 100 million every five years.

It is a known fact that at no time in history has enough food been raised, processed, and distributed to feed adequately the people living on the earth at the time. While this is a disturbing fact to rural church people, it could also be a challenging one. It could put genuine urgency into the proper conservation of the seven or eight inches of topsoil, which is washing away at the rate of 200 forty-acre farms every twenty-four hours. It could put more meaning into strip-cropping, contour-plowing, and the proper rotation of crops, and into the task of efficiently processing and distributing the food products. What occurs on the farms and in the industries related to farm life spells the difference between life and death for millions of persons over the earth. The earth is God's, the plants and animals are God's and so do the people belong to God. The rural church should underline this idea in the minds of its total community.

THE church is concerned about *bread for the mind.* Man cannot live wholesomely without mental bread. Man's brain is God-given, and it thrives best when it feeds on God's bread. God's thoughts constitute the best food for men's minds.

It is the business of the town and country church to minister to the mental life of the community. It should cleanse the mental stream of community life by injecting into it the thoughts of God and of Jesus and of the greatest thinkers through the ages. Wherever the church finds ideas in confusion, there is its opportunity to seek to clarify them. The church must always seek to supplant negative and destructive ideas and plans with positive and constructive ones. Highly emotionalized reactions should be supplanted by reasoned thinking.

The church in the town, village, and open country is tremendously concerned, or should be, about the welfare of every agency which seeks to minister to the development of the minds within it. The citizens of the community need the encouragement and cooperation of the church in the provision of the best possible school program to provide mental bread for their children, and the public school leaders need the encouragement of the church so that they may serve the best quality of bread to the children. Every welfare agency, ministering to some need of the community

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in a constructive manner, should have the earnest support of the church in that community. In a vigorous manner, every agency, organization, institution, or person, seeking to injure or destroy the proper mental growth of the people of the community, should be opposed and supplanted by a constructive factor, and the church should make its weight felt in this matter. The various local churches should unite their forces against those that would ruin human life. There is much to be done by the town and country churches, if the bread of the mind in good quantity and quality is to be available to inquiring minds of this generation.

THE church is concerned about *bread for the spirit.* Man must have bread for his soul. His spirit is the eternal part of his being, and it must be fed regularly and always. "Create within me a clean heart, O God" was not only the cry of the psalmist, but is the felt need of the vast multitude of human beings even now. "And renew a right spirit within me" is the cue for the church in our time.

Jesus, the Word of God, is the bread of life, which the rural church should seek to present to the unclean hearts and the discouraged and sinful spirits among the sons and daughters of men all about us. The church should come alive, even thrill with vibrant energy, to the opportunity of lifting the spirits of people of God.

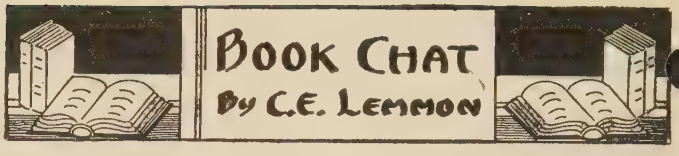
To help the church to bring spiritual bread to people, there is the resource of communion with God, guidance in the understanding of the Christian Way, wisdom to be gleaned from the demonstration of the truth in God's will, and inspiration to be obtained from the companionship of persons working in the redemptive fellowship. To put it another way, the church provides a church building, which may be a sanctuary to men's spirits, leadership, programs, organization, time schedules, to be utilized to bring persons needing spiritual renewal to the sources for that renewal. And the church knows that those "who hunger and thirst after righteousness shall be filled.

A CHURCH Enlargement Crusade is getting under way among the town and country churches of the Disciples of Christ, as a part of the Crusade for a Christian World. In many rural church communities, during the summer and fall of 1948, visiting ministers will set themselves to the task of reviving local church groups in evangelism, Christian education, stewardship, and church organization.

Ministers, who are to assist in this part of the total Crusade, will be prepared in conferences to be held during May and June, so that they may go out into hundreds of town and country church centers and seek to make them of more vital service to the Kingdom of God.

A period of twelve days will be spent in each community visited. The program will include preaching, enlistment and training of evangelistic callers, evangelistic calling, conferences with church leaders in the various organizations, meetings with men's, women's and young people's groups, and the setting of the church in order, so that more effective work may be done in the future.

Now is the time for town and country churches everywhere to go forward!



A LITTLE more than a decade ago Kenneth Scott Latourette wrote a valuable study book called *Missions Tomorrow,* which was widely used in the churches. So there is significance to the title of a current volume written by Dr. Latourette in collaboration with W. Richey Hogg, called *Tomorrow Is Here.* The authors attended a small but representative conference of the International Missionary Council during the summer of 1947 at Whitby, Ontario. At this conference there was a facing of the present facts of the world situation in terms of both the problems and opportunities before the church. Contributing to this conference were the thoughts and representations of both the older and newer churches. This book is the outgrowth of that experience.

The contention is historical, that the world of tomorrow is here, that the church is also here with a new sense of immediacy and unity, that the eternal gospel must be interpreted in relation to the present world situation, and that there are elements of freshness and promise in the "next steps" which should be taken. This is a vital book, useful for mission study classes, with questions for discussion on each chapter. The book was on the stands for use of the notable Froncon student conference held during the past holiday season at Lawrence, Kansas.

W. A. VISSER 'T HOOFT, secretary of the World Council of Churches, recently gave the Stone Lectures at Princeton. These lectures are called *The Kingship of Christ,* calling attention to the historical theologies which emphasize the three offices of Christ as prophet, priest, and king. This he thinks is justified for its help to the church in teaching the full amplitude of the meaning of Christ for men and for the world. His contention is that liberal theology has tended to emphasize the prophetic office of Christ at the expense of the other two aspects of Christ's work.

Right now European theology is reaccenting the "kingship" of Christ. If we are to save the world from the fluctuations of political and economic loyalties, we must provide for some overriding loyalty like the "reign" of Christ. If this were done the cosmic nature of Christ could be so interpreted as to leave no vacuum into which the terrifying secular loyalties of our day could rush. The kingship of Christ is therefore something that needs to be stressed in the present struggle in the world. It is there for us to emphasize, found in the Bible, the church, and in the life of the world.

THREE-FIFTHS of the world is so ignorant that it can neither read nor write. The liquidation of this illiteracy is one of the several major tasks of the postwar world. The one person who has done the most toward that end, both in theory and practice as well as spiritual passion, is Frank C. Laubach. Millions are indebted to this great man who, because of his single-minded devotion to humanity, and his simple and effective approach, has been able to teach them to read. His last book, *Teaching the World to Read,* is a synthesis of all that he has done and taught as well as an outline of the huge task before us. This book is important both as a missionary and cultural volume. The Laubach method of teaching the world to read makes the task less formidable than it might at first be considered. But to apply this method demands some of the imagination, persistence, and vision of the author.

The Shrine of a People's Soul by Edwin W. Smith deals with the language problem also. The thesis of this author is that the missionary and the mission

(*Continued on page* 40.)

Rebirth of a Church

THE peace axiom, "They shall beat their swords into plowshares," has been paraphased by the generosity of American Church people to mean: "Turn army barracks into church halls."

A typical case is in Elst, Holland. The Swiss army barracks shown in these pictures, bought by the World Council of Churches with funds given by Americans through Church World Service, has been installed practically under the eaves of a bombed-out Protestant church (above).

As a church hall it has become a rallying point for many of the Christian people in the town. The congregation, without a building through most of the war, has again become an active, healthy, spiritual influence in the community. Many children for the first time are able to attend Sunday school after the elders have concluded their meeting (below, right) and leave with smiles and laughter when their service is over (above, right). Their fathers and mothers, just as in prewar days, go to the worship service and listen attentively to Pastor F. H. Plooij's sermon (right, center).

The barracks church is only temporary; the parishioners look forward to the day they can restore their damaged building. But the barracks has been a Godsend. Their church life has become revitalized because of the little chapel.

One hundred fifty barracks like the one at Elst have been placed in other parts of Holland and other countries of Europe by the World Council Reconstruction Department. Obtained from the Swiss government, each barracks costs $5,000, without equipment. A small spire and bell are added

Several have been utilized as social service or relief centers—and where they are set up primarily as churches, they serve the whole community in many ways. Besides a main chapel, the hall is usually partitioned to allow a foyer for small meetings and a tiny apartment for the pastor.

The Church and Displaced Persons

By EDGAR DEWITT JONES

EDITORIAL NOTE: *This article is from a radio address originating in Detroit. The author is minister emeritus of the Central Woodward Christian Church in that city. Dr. Jones is also a former president of the Federal Council of Churches of Christ in America and is a contributing editor of "World Call."*

BEFORE discussing so vital a subject as the role of the church in relation to the displaced persons, let us find out who are these people with so cold and impersonal a title as "displaced."

I have a letter with me from one such "displaced person." It is written by Mr. Hugo Misins, who is now in a Baltic displaced persons' camp in the United States zone of Germany. I should like to quote from this letter because it is written from the heart. It is an exciting letter which shows the high caliber and morale of these people, their remarkable skills and their inspiring belief in democracy and freedom. The letter from Mr. Misins reads as follows:

"I am forty years old, married, have two children—14 and 4 year old girls—we are Latvian. I have served with the Company J. P. Coats Ltd. for 20 years. For the last 10 years I was general manager of the Riga mills, belonging to this company. I have undergone practical studies in the line of cotton sewing thread manufacturing; two years in Great Britain and shorter courses in Austria, Czechoslovakia and Hungary. At present I am the Camp Administrator in a Baltic Displaced Persons Camp of approximately 1200 souls. I would be prepared to take up any honest job if I should be given an opportunity to land in the States or elsewhere, where a man can start a decent life.

"In our camp," the letter continues, "there are people in majority with a good education. For example: *Farmers and dairy-men—about 40; dentists-technicians—eight; nurses—thirteen; drivers and mechanics—about fifty; seamstresses, tailors—eighteen; civil engineers—fifteen; industrial engineers—three; engine mechanics—two; draftsmen—eight; electricians—five; agronomists—fourteen; entertainers, actors—sixteen; textile workers—seven; pilots—three; barbers—nine; cooks—eight; and numerous other trades-men and craftsmen.*

"Out of the 842 adults we have 125 with completed university education; 350 persons with high-school education and 137 students actually continuing their studies in the German universities. Some of them will graduate this autumn. *There is not a single one who is illiterate.* Very many have a good or fairly good knowledge of the English language. I dare say that we, with such a hardship behind us, would become *faithful and reliable citizens of the United States of America.* We are *hardworking* people," the letter emphasizes, "*with sound morals and who do not easily give up when faced with hardships. The present life we live is a miserable and hopeless vegetation, but we are proud to say that we do not pass our time in idleness.*

Here a British welfare officer talks with a patient in a hospital of a displaced persons camp in Germany

"The best proof for that are the numerous workshops, courses and the high number of our people employed by the various IRO, Voluntary Agency, U. S. Army and other organizations."

The letter concludes with this passage:

"We are people who have lost everything, even our beloved native land, *but we have not lost our self-dignity and hope that somewhere in the world a place will be found for us where we will no longer be obliged to live in camps* and receive charity—presents.

"All we want is to have a chance to start a *new decent life under democratic conditions,* i.e., where we are not a thorn in the eye to the others like the case is here in Germany." Signed Hugo Misins.

THERE are 850,000 or more people like Hugo Misins in European displaced persons camps today. They are not only people without a home of their own, but people without a country they can call their own. They are the most tragic victims of the recent war—survivors of concentration camps and of slave labor battalions. For one reason or another they cannot return to their original homelands. Their fate is a matter that rests heavily on the conscience of mankind.

Church World Service, like welfare organizations of other faiths, has been very active on behalf of the displaced persons, 80 per cent of whom are Christians of various denominations. We have a staff of thirty-six international and indigenous employees in Germany and Austria operating a program of immigration, resettlement, and welfare activities among the non-Jewish, non-Catholic displaced persons. We maintain offices in Bremen, Berlin, Frankfurt, Stutt-

gart, Munich, Salzburg and Vienna, which service possible immigrants applying to any of the United States Consulates in these countries.

At our headquarters in New York we have an administrative staff and a staff of trained social workers who receive the families arriving in the United States and assist them in their resettlement in this country. The present operational budget calls for an estimated expenditure of a little over a million dollars a year to implement these programs. We have sufficient corporate affidavits approved by the Department of State and the Immigration and Naturalization Service of the Department of Justice to cover all persons in this group who may be called forward by the United States Consulate as eligible for immigration to the United States. These corporate affidavits are utilized in those cases where the emigrant is unable to obtain personal affidavits from relatives or friends in the United States.

Sufficient money has been appropriated by Church World Service to guarantee that any person coming to the United States on our corporate affidavit will not become a public charge. At the present time an average of 100 persons a month are arriving in the United States under our corporate affidavits and we have to date received over 1,000 persons.

Our reports on resettlement show that the displaced persons for whom we are responsible have settled in 128 different communities in 27 states in the United States.

However, we have encountered a great obstacle in operating our immigration service. That obstacle is the shortage of quota numbers available to the persons in whom we are interested. It is because of this fact—because our present immigration laws do not meet the present crisis—that Church World Service is wholeheartedly backing the emergency Stratton Bill.

This bill, introduced in Congress on April 1, 1947, calls for the emergency admission into the United States of 100,000 displaced persons a year for a period of four years. I should like to emphasize that this means that one family unit of only 3 persons would be added to a community of 1,000 people.

Here displaced persons find temporary shelter. Although the amenities are the poorest, these people say they are better off than before

Moreover, the total of 400,000 would equal less than half the number of quota immigrants who could have legally come here during the war years, but did not do so because of the war. During the 1940-1946 war period, only 15 per cent of the total world quota was used. In other words, the United States lost over 900,000 prospective citizens in that period.

Here is our chance to make up on that loss and to help these tragic victims of World War II. Here is a clear-cut opportunity for us to help solve one of the most pressing international problems which threatens world peace.

And this is how: Each of us can write his Congressmen to vote for legislation which would admit a fair share of these people to our country. And we can do more! Organize a committee in every parish which would assist in the resettlement of these people after their admission to this country. These committees should find homes for the new immigrants. And when you find this housing, inform not only your minister but also the National Citizens Committee on Displaced Persons. Their address is 39 East 36th Street, New York City.

We must bear in mind that as soon as our country takes in a fair share of these people, other countries will follow suit. Secretary of State George C. Marshall, who testified this summer on behalf of the Stratton Bill, emphasized that other countries will be guided by United States action on the displaced persons problem.

Equally important is the fact that we, Americans, will benefit from these new immigrants as much as the displaced persons themselves. Here is how:

It costs us, American taxpayers, 130 million dollars a year—or 400,000 dollars a day—to maintain the 600,000 displaced persons who are in camps in the American zones of Germany and Austria. Given a chance to settle in new countries, these people would become independent and self-supporting and thus our cost for maintaining displaced persons' camps would be abolished.

These people would be a great asset in the agricultural, mid-western states which lost over a million civilian residents in the past six years. The displaced persons who are skilled farmers, professionals, mechanics, domestics and are experienced in other occupations needed here, could greatly contribute to our economy by partially filling the void created by the out-migration of these million Americans.

Listen to the words of the St. Louis *Post Dispatch*, "We need the displaced persons as much as they need us."

Our spiritual gain cannot be measured. By admitting some of these people to our shores we would give expression to one of America's proudest traditions. This country has always been a haven for the displaced of Europe—from the days when the Puritans

fled the persecutions of the English crown to the turbulent days right after the Russian revolution. And by our hospitality we have gained much. The strength and greatness of America stem from sinews born of many lands. The principles and ideals we stand for are the principles and ideals for which the displaced persons of all the centuries have fought for and for which the displaced persons of today continue to fight. By admitting our fair share we will gain new strength and new recruits in the cause of democracy. We will give new meaning to the passage in the Scriptures which says:

"For I was hungered, and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in.

"And the king shall answer and say unto them, Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Beyond Schoolroom Walls

(*Continued from page* 15.)

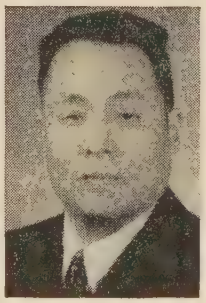
The traveling library service of the Institute has proved the most popular community service of the school. Books and magazines never cover the demand. The latter are not always current, but they are at least seasonal. Most popular among them are the Primary Lesson leaflets, WORLD CALL, *Life, Ladies Home Journal, Good Housekeeping, Progressive Farmer.* Four thousand such magazines have been distributed in one week. Their worth seems never-ending—from the first cover-to-cover reading or rapt gazing at pictures to the time when, old and well thumbed, the magazine pages are pasted on cabin walls to keep out cold.

Mobile libraries—books, magazines, papers, records, pictures—they start from Hazel Green and Southern Christian Institute in the early morning and make their slow way over tortuous roads, into strange and isolated country. Precious gasoline and oil are used to get the cars to the schoolhouse stops. Shoulders and backs ache from packing and unpacking, carrying and distributing boxes. Voices grow hoarse from the constant telling and retelling of Christian friendship and the love of Christ.

And the return? New friends of the church, new members of the church—new worlds in truth for the people who share in this unique field of home missions evangelism.

"Time Flies As an Arrow"

IT seems incredible that one year nearly comes to an end. 'Time flies as an arrow' is the Chinese way to put it."



Dr. Luther Shao

So wrote Dr. Luther Shao to American friends from Chicago early in March.

Dr. Shao is administrative secretary of the work of Disciples of Christ in China. Since June 6, 1947, when he landed in San Francisco, he has been kept busy traveling in many parts of the United States and Canada. On April 2 he sails from San Francisco for China on SS. "General Gordon." He expects to be in Shanghai by April 19.

Dr. Shao had not been in America since his student days, when he received the degree of Ph.D. from Yale University. A brief summer vacation was spent in and around Yale and New Haven. Another chance for relaxation came at Christmas and New Years when he was with his brother-in-law at Washington, D. C.

From January 4 to March 15 Dr. Shao was in residence at the Disciples Divinity House in Chicago where he took a number of courses, read a bit, rested—so he says—observed church work and spoke among a number of churches.

No visitors from abroad ever sought more sincerely than Dr. Shao to answer the calls from the churches. Of this phase of his visit he wrote before leaving:

"I have visited and spoken in high schools, colleges, churches, conventions, youth conferences and fellowships, crusade assemblies and other circles. I have renewed old acquaintances and met new friends. It seems that wherever I went I had a cordial welcome. People are so nice to me. I enjoy every bit of it. I sincerely take this opportunity to thank all. I apologize that, due to the limited time I have in the States, I could not visit or speak in many churches and see many old friends.

"I learned a great deal from American Christians and Christian churches. This year has done me a lot of good in physical recovery and spiritual refreshing. At least, it helps American churches of our brotherhood to know the pressing needs and bright future of our Christian work in China. This year, too, reveals many challenges to all of us. Allow me to share a few:

"The present chaotic world calls for an intensive world-wide evangelism. Christian churches should exert more influence on the economic, social and political life of each local community and of every nation. We need better and closer cooperation among churches. A divided church cannot attack a distorted world. The recruiting, training, placement and conservation of Christian leaders, especially ministers, is of utmost importance in every nation. An equal emphasis should be laid on training of laymen and women. Christianizing the home is the basis of building a strong church, a Christian community and a Christian nation. Let all of us live our religion seriously.

"May God bless you all until we meet again."

NOTE: Dr. Shao's address after April 19 will be, 74 Paotai Street, Drumtower, Nanking, China.

Why Do People Give?

By ROBERT M. HOPKINS*

RECENTLY the Golden Rule Foundation called upon its Advisory Committee of the Clergy, under the chairmanship of Dr. Ralph W. Sockman, the well-known pastor of Christ Methodist Church, Park Avenue, New York City, to make a study of motivation in philanthropy. What prompts people to respond to the calls for benevolence? Why do they give?

In seeking the reply to this question, the clergymen who are members of this committee, a very representative group from among Jewish, Catholic and several Protestant communions, gave special consideration to the heart promptings that led to benevolent giving. In their judgment, six motives seem to be dominant, acting either singly or in combination. These are:

Commitment to God's way of life
Love of fellow men and desire to meet their needs
Adherence to or advocacy of a cause for action
Pride, self-respect, community advantage
Good business, in the interest of good will
The small cost of gifts through federal income tax provisions

Undoubtedly, the deepest motive is that which springs from a life dedicated to God, the Creator and Giver of all that we are and all that we possess. This is enriched as there is coupled with it the desire to minister to the needs of fellow men. Such motivation is often embodied within a cause for action which calls forth loyal adherence and sacrificial support.

It is the task of religion to develop these deep moral and spiritual motives. This calls for the largest possible emphasis upon the search after God with an alignment of all of life to conform to his will. This is primarily the task of church and synagogue, and the committee asked that these sanctuaries of religion lend their full cooperation to attain these ends.

The committee had before it a pertinent comment made by J. K. Hulse, a certified public accountant of Philadelphia, who has given philanthropic contributions much thought. Mr. Hulse called attention to a series of charts which recently appeared in *Life* magazine showing that in 1936 about 82 per cent of the population throughout the nation had an annual income below $2,000, and most of them had less than $1,000. In 1946, on the other hand, only 40 per cent were below $2 000, and of these the greater portion were above $1,000. Thus 60 per cent of the population are now in brackets above $2,000, as compared with only 18 per cent in these higher brackets ten years ago. So recently has this increased income come into the hands of this large majority, that they have not yet acquired the giving habit.

Among the motives listed by the committee is one that may perhaps properly be characterized as an incentive, and yet it leads undoubtedly to motivation. This incentive grows out of the federal income regulations that allow for 15 per cent exemption of individual incomes and 5 per cent exemption of corporation incomes. An increasing number of persons, the committee was told, are availing themselves of these exemption privileges. Another committee of the Golden Rule Foundation on Taxes and Philanthropy, of which J. K. Lasser the eminent income tax expert, is chairman, is studying tax regulations as they affect the giving to church and charity. It is the judgment of this committee that at least two modifications should be made.

By lifting the present ceiling of 15 per cent exemption for individuals and 5 per cent exemption for corporations to higher levels, or perhaps by eliminating the ceilings altogether, there would be a strong incentive to give more generously on the part of those who are able to make gifts of considerable size.

Perhaps equally important is the proposal that contributions should not be included in the present optional standard omnibus deduction. If the standard deduction were decreased from its present 10 per cent basis with limit of $500 to 8 per cent with limit of $400, and the taxpayers were given a full credit of perhaps 50 per cent or 75 per cent of the first $100 contributed to church or charity, a real incentive would be given especially for the host of new recipients of increased income "to acquire the habit of contributing to church and charity and welfare."

It was a surprise to many to learn at the National Stewardship Conference recently held in Washington that through these exemption provisions in the federal income tax laws, American citizens now have annually more than fifteen billion dollars under control within their personal income which would be wholly exempt from income tax if given to church or charity. Less than three billion of those fifteen billion dollars are now being so given. Therefore, present giving could be multiplied at least fourfold with the full cooperation of the federal government if the taxpayers were disposed to go the limit.

For people of large income a provision such as that described has, of course, the greatest appeal. As an example, for one who had an annual income of $200,000 at the 1947 tax rate, 86 cents of every dollar of his 15 per cent which he did not contribute to church or charity went to the federal government as income tax. The money could not be retained; it was simply a matter of choice as to which way the 86 cents would go. For one of smaller income the same necessity for choice is faced although proportionately less income is involved. If the income was $2,000 (instead of $200,000 as in the example above), only 19 cents of the dollar not given to church or charity went to the federal income tax.

In these crucial days when urgent appeals are multiplying for vital causes all around the world, it behooves those entrusted with responsibility for answering these appeals to search for the deepest motives. Thus will come new resources, enriched and enlarged, sufficient to meet the needs confronting us.

*Dr. Hopkins is executive director of the National Stewardship Council of the Golden Rule Foundation, 60 East 42nd Street, New York 17, N. Y.

New life begins at Oberstenfeld, a home for homeless war invalids. Mrs. Koch welcomes these P.W.'s. Perhaps hardest hit of these five is George Müller, who, though he lost both feet, faces the world boldly

What Does Your Money Buy?

By ROBERT TOBIAS*

WHAT does your money given for relief and reconstruction through the Week of Compassion actually buy? Who actually dispenses the goods? Where are the goods distributed—from church buildings, warehouses, elsewhere? What information is given to recipients concerning American churches, the donors?

To answer, let me illustrate with the following appeal from Germany:

The convalescent home of Hilfswerk in Württemberg ministers to former prisoners, to hospital cases of amputation, diseases and other illnesses, and to homeless people returned from other countries. Its present occupants include approximately one hundred men. Their urgent needs consist of electrical equipment—30 m. of cable. Total estimated cost $20.

Further investigation of this home revealed endless stories of "beginning again."

A young German soldier lost his leg in the last days of battle on the Rhine. He was moved to an allied field hospital in Belgium and later transferred to a recuperation center in England. A year after the war's end he is returned to Germany with other prisoners of war returning home. He learns that his home and family were destroyed by allied bombing. With no place to go, no job he can do, he applies in a Hilfswerk (church) P.W. reception center in Frankfurt for temporary shelter and food. There he meets other P.W.'s returning from other lands, their clothing rags, their faces sallow and sunken. Some of them too weak to walk are carried by their comrades on improvised stretchers; or they simply drag along with an arm over a helpful shoulder. For these men "home" was the only spark that kept them alive throughout unbelievable suffering. But on returning home there is no home, nor can they qualify for strenuous work.

Many are ill when arriving at Oberstenfeld and need long and careful nursing

At the reception center, a young Christian—only recently a P.W. himself—gives them a cup of hot soup and tells them of "Oberstenfeld," a home for returnees-convalescents, maimed, diseased. With no other place to go, they accept the invitation and proceed in a cold train to Oberstenfeld.

There new life begins. Not only are these men made to feel at home, but made to feel that they are needed. In the drab world in which they live, children need toys made by an armless man. In makeshift hovels set up in the ruins, mothers are able to prepare their meager food rations with kitchen utensils assembled by a blind man. Baskets made by a young man without legs are in great demand by mothers who must spend long hours waiting in line for potatoes and bread rations. And so it goes. Being crippled no longer necessitates being helpless, unhappy invalids, but becoming happy, Christian members of a new society.

Your $20 not only provides this home with a wire cable for a motor, but it provides thousands of people with another chance, people whose tomorrow would otherwise spell only the end. And with every individual who has a new, a Christian, hope, the hope for a Christian society, for brotherhood and peace is thereby kindled.

In La Valbonne, France, a colony of lepers, with the help of German P.W.'s is able to plant its gardens and rebuild its shattered buildings because of seeds, bricks, and food you have bought.

In Hungary, because you sent money for food, several hundred young people attend summer leadership training courses where they learn to lead in Christian work in their communities.

In Rumania, a pastor does not have to sell his home and last possessions to buy food for his family and flock because you sent food and money.

In Belgium, a miner hears that Jesus Christ is for him, too, when Christians are enabled, by the help you have sent, to leave their own bread-winning toil for a few hours to "go preach" in the mines.

In Austria, a despondent refugee shares in a "community kitchen" and then enters into "training for life" courses because you sent food and leaders.

In Bulgaria, Christian youth will have summer camps again because you sent tents.

In Holland, an international evangelistic team brings new purpose and vision to men in labor camps, rebuilding dikes and cities.

And so it goes—120,000 children are fed in eastern Germany;

After having recovered, some find useful employment at the work tables. Leo Stephan has lost both feet and his right forearm. He is training the handiness of his left hand in painting little fairy-figures. Proceeds from sale of articles made are essentially contributing to maintain the institute and to raise the first means for the invalid's future professions

*Mr. Tobias is on the staff of the World Council of Churches, Geneva, Switzerland.

a pastor with tuberculosis is brought to Switzerland from Austria to be cured; a parent finds his lost child; a seminary receives a new library to replace what was burned; a young man is enabled to study for the ministry; a church community center (a barrack) is provided for a churchless city; an orphanage receives beds and warm blankets.

That is what you are buying—*new hope.*

WHO dispenses these goods? If it's food or clothing, in Germany it may be one of your classmates from America, a member of CRALOG; in France, perhaps an American CIMADE worker; in Austria, an American worker among displaced persons. But most likely it is the pastor of the local church, or the team of Christian workers he has gathered about him to sack up the sugar, to prepare and serve the food in the soup kitchens, to visit the shattered hovels and leave a pair of shoes or a can of baby food.

If it is the paper you have bought for Bibles, the money which redeems a pastor's home or repairs a bombed roof, or the barrack you have sent for a chapel, fellowship hall, soup kitchen, relief center; if it's the kitchenware you have sent to a hospital, the bicycles you have sent to pastors, the food you have sent to 4,000 youth camps—can we say more than that the church dispenses them in the name of Christ?

What are they told of the donors? Who are they? Americans, Swedes, British, Australians, Swiss, yes, and Germans, French and Poles who add so much to what Christians of other countries send to make our giving effective. Christians—these are the donors—who, out of their plenty and their concern, want to share, if possible to help, and to learn. That's what they are told—and working side by side with them are your "ambassadors"—adding the warmth of personal contact to the gratitude which they feel—their thanks is unending.

If you stood in their midst today, what would you say to them? Perhaps, only the same you now say with your giving, "in the name of Christ."

Beloved India

Break thou the shackles from thy hands and feet,
Beloved India, who wouldst be free,
Stretch forth to thy full stature, young and strong,
In ageless youth march on to victory.

Beloved India, who wouldst be great,
And shun the things that dwarf thy golden dream,
Make war on selfish greed and pride of caste,
Till brotherhood o'er all shall reign supreme.

Beloved India, who wouldst know truth
Whose holy men seek God from place to place,
Take Christ who loved you until death, we plead,
He will redeem and save you by His Grace.

—HERMAN REYNOLDS.
Pendra Road, C.P., India.

Evangelizing in the Fishing Villages

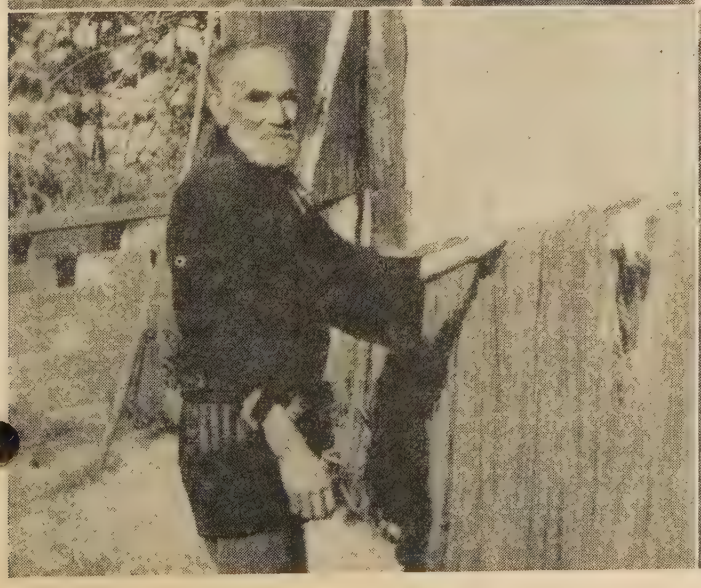
MISSIONARIES of the Disciples of Christ Mission in Japan are conducting a special program of evangelism among the people of the fishing villages. This program is being carried on by means of the Mission automobile, using motion pictures and other visual aids in addition to preaching and tract distribution.

In the picture at the upper left, fisher folk on the Pacific slope launch the heavy boat.

The lower left picture is a fisherman grown old in the arduous toil of the seashore. In conversation with him we were told that sometimes they made a good haul, and other days they "took nothing," and that life was pretty much a hand-to-mouth existence.

After having helped the men folk launch the boat, this fisherwoman, below, posed for a picture with her little toddler.

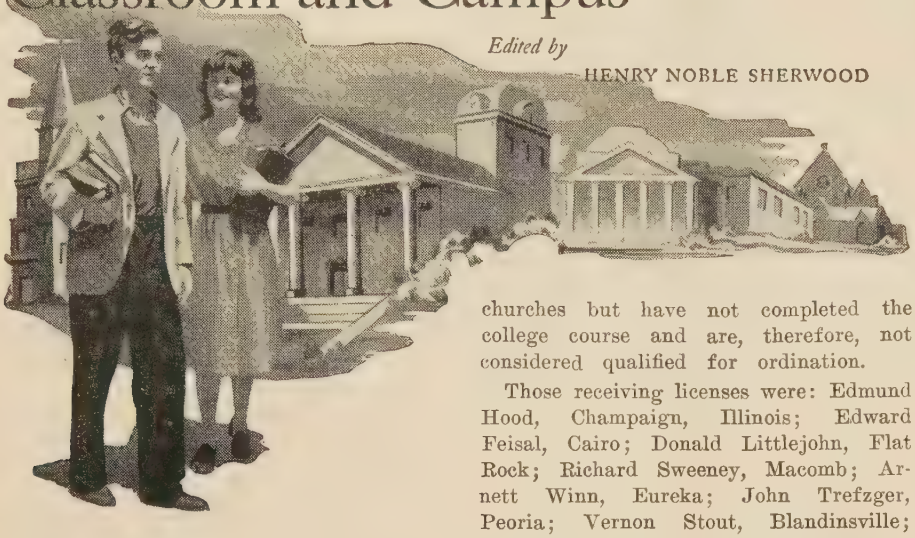
—K. C. HENDRICKS.



WORLD CALL

Classroom and Campus

Edited by
HENRY NOBLE SHERWOOD



Lynchburg College
Lynchburg, Virginia

ENROLMENT for the second semester at Lynchburg College is 673, with a total enrolment of 732 students for both semesters. Of this number 333 are veterans. With the addition of summer school students not enrolled in other semesters, the total for the year is 880.

Dr. Edgar DeWitt Jones, Detroit, delivered the Jennie Cutler Shumate Lecture on the Christian Ministry at the College on March 9. The subject of the lecture was "The Most Unforgettable Person I Know." While Dr. Jones was on the campus he assisted in the dedication of a small student prayer room in Westover Hall.

Meredith Norment, pastor of the Broad Street Christian Church, Martinsville, Virginia, and president of the Alumni Association of the college, will be the Founders' Day speaker on Tuesday, April 20. Founders' Day was officially set aside by the board of trustees in 1936 following the death of Dr. and Mrs. Josephus Hopwood, the founders, to be observed each year on or near the date of the purchase of the grounds and Westover Hall by Dr. Hopwood for the establishment of a college. Dr. Hopwood and a few friends bought the property in April, 1903. The first official observance of Founders' Day was the inauguration of President R. B. Montgomery in 1937. It is the policy of the college to select Founders' Day speakers from the graduates of the institution.

Religious Emphasis Week will be observed April 13, 14, and 15, with President Benjamin Mays of Morehouse College as visiting preacher and leader. Dr. Mays will also speak at the faculty seminar on the evening of April 12.

Eureka College
Eureka, Illinois

Eleven Eureka College students were recently licensed as Christian ministers by the college. The license is granted to students who are preaching for churches but have not completed the college course and are, therefore, not considered qualified for ordination.

Those receiving licenses were: Edmund Hood, Champaign, Illinois; Edward Feisal, Cairo; Donald Littlejohn, Flat Rock; Richard Sweeney, Macomb; Arnett Winn, Eureka; John Trefzger, Peoria; Vernon Stout, Blandinsville; Merrill Hershberger, Colfax; Eugene Franzier, Ursa; Paul Johnson, Bellaire, Ohio; and Paul Kerr, Bloomington, Indiana.

William Woods College
Fulton, Missouri

The board of managers of William Woods College has announced the election of Dr. Warren Grafton to the board of directors of the college. Dr. Grafton, pastor of the Country Club Christian Church, Kansas City, is a graduate of Butler University and Union Theological Seminary. He received his Doctor of Divinity degree from Texas Christian University. Dr. Grafton served outstanding churches of the brotherhood before coming to Kansas City.

The International Relations Club recently sponsored a William Woods College Community Forum. Miss Betty Ward of Lebanon, Missouri, and Miss Sara Zernow of New Harmony, Indiana, gave a background to the Palestinian question. George Cassis of Jerusalem, guest speaker, presented the problems as he has seen them from personal observation. At the end of the presentations a discussion period took place with President H. L. Smith as moderator.

Dean William A. Brandenburg has announced a new program in general education to be offered at William Woods beginning next September. The individual courses in this program, sometimes called "core" courses, are designed for both terminal students and those planning to go to college four years or more. The theory of these courses is that they give the student an understanding of the basic principles of an entire field without involving specialization in any of its branches. Such a course will be offered in physical science, with three lecture demonstrations and one laboratory per week. Students will have a unified study of physics, chemistry, climatology, geology, and astronomy. The course will stress logical thinking in problems of everyday life.

Disciples House
Vanderbilt University
Nashville, Tennessee

Dr. E. K. Higdon, department of oriental missions, The United Christian Missionary Society, and Dr. S. J. Corey, president emeritus of the college of the Bible, were recent speakers at the Disciples' Club, Vanderbilt University School of Religion. Both meetings were held at Disciples House.

The Disciples House has nine ministerial students who are serving churches in Tennessee, Kentucky and Alabama, traveling 2600 miles per week to their pulpits.

Harold Wheatley, Henderson, Tennessee, a candidate for the medical mission field, was ordained in a special service at Tullahoma First Christian Church on February 15. Howard Huff, another missionary candidate, and minister of the Columbia Christian Church, preached the ordination sermon.

Texas Christian University
Fort Worth, Texas

Dr. L. D. Anderson, minister of the First Christian Church, Fort Worth, has been re-elected president of the university's board of trustees.

President M. E. Sadler reports the spring semester enrolment as 4,660. Of this total, 2,316 are veterans. Enrolment has risen 375 per cent above that of 1940-41, and total assets during this period have increased 337 per cent. Support from churches since 1939-40 has grown 816 per cent, while at the same time cost of operation has increased 400 per cent.

Tuition rate, beginning next September, will be increased from $9.00 to $10.00 per semester credit hour. The board authorized a 10 per cent "cost of living" increase in salary for all employees. Total budget for 1948-49 was set at $2,204,000.

The annual Religious Emphasis Week, observed the last week of February, had as its speaker Roy A. Burkhart, minister of the First Community Church, Columbus, Ohio, who gave a series of lectures on "The Secret of Life." The program was sponsored by the campus United Religious Council.

Phillips University
Enid, Oklahoma

During the pre-Easter week the 117 student ministers of the Phillips University College of the Bible conducted special services.

Campus visitors during March included Dr. S. Guy Inman, outstanding authority on Latin American affairs, and Dr. Sherwood Eddy, noted lecturer.

Between five and six thousand high school musicians are expected on the campus for the 16th Annual Tri-State Band Festival, April 15-17. A number of internationally famous band directors and other musicians will be judges, according to Milburn E. Carey, Phillips band conductor and director of the festival. The event is sponsored each year by the Phillips University band and the Enid Chamber of Commerce.

Dean J. C. Shirley has announced that the largest graduating class in the history of the university will be presented at Commencement, May 23-24, by the College of Liberal Arts. Approximately 100 students will receive degrees.

Butler University
Indianapolis, Indiana

"Unto All Nations" was the theme for the two-day second annual Student Volunteer Missionary Conference, held February 17-18, under the sponsorship of the School of Religion, Butler University.

Christian church missionaries from all parts of the world as well as missionary recruits from Disciples of Christ colleges and universities were featured on the program along with missionary society representatives.

Included on the program of the meeting were Miss Lois Anna Ely, missionary to China; Mr. and Mrs. Donald McGavran from India; Laverne Morse from Tibet; Benjamin Allison from the Philippines; Virgil Sly of The United Christian Missionary Society, speaking in behalf of Africa; Dr. A. E. Cory, adjunct professor of missions and comparative religions and head of the department of missions; Dr. Dean E. Walker, professor of church history; and Earl Best, student and fellow in the department of missions. The latter three speakers are of the Butler School of Religion.

Culver-Stockton College
Canton, Missouri

A president's cabinet, liaison group between students and the administration, has been set up on the campus of Culver-Stockton College. The constitution states the purpose of this cabinet, "To serve as an advisory group to the president of the college. To promote the coordination and cooperation of students and administration in matters of school policy. The function of this group shall conflict in no way with the function of any group organized on the campus as of the date of the adoption of this constitution."

The cabinet consists of ten members chosen from various organizations on the campus: the four academic class presidents, the president of the student senate, the editor of the college newspaper, the president of the associated women students, a man elected by the men students, one faculty member appointed by the president and one faculty member elected by the student body. The group meets on the third Monday of each month.

The Culver-Stockton chapter of the American Association of University Professors has been revived on the campus after a period of inactivity during the war. Dr. George E. Brown, professor of chemistry and chairman of the division of natural science, is president. Dr. N. O. Halvorson, professor of English, is vice-president, and Dr. Harvey DeBruine, professor of biology, is secretary-treasurer.

Percy Grainger, internationally known pianist-composer, appeared in concert Wednesday evening, March 3. Mr. Grainger, a native Australian, made his debut in America in 1915 and became a citizen three years later. He is no less famous as a composer than as a piano virtuoso. He has put many of Kipling's poems to music and many British, Scandinavian and American verses to folk music.

Hiram College
Hiram, Ohio

Nine men at Hiram College have been honored by being tapped for membership into Black Key, honor society. This organization includes men of high standard of leadership and scholarship, students interested in all phases of campus life, and serves to bring faculty members and students closer together on a basis of mutual interest to discuss campus problems.

The new members include the following: Gene Henry, Bainbridge; Joe Myers, Garrettsville; Glenn Roderick, Crestline; Robert Sanders, Lima; Paul Miller, Mantua; Phil Baird, Elyria; Morton Bates, Hiram; James Morris, Youngstown; and Art O'Leary, Warren.

Anna Louise Strong, world journalist specializing on China and Russia, was Alpha Day speaker at Hiram College. The meeting was open to the public. Miss Strong has made several journeys through Europe and Asia, the most recent being from 1945 until last January. She is the author of *I Change Worlds* and *The Soviets Expected It*, both best-sellers, as well as six other books on Russia, China, Spain and Poland.

Alpha Day program is held each February to give public recognition to students earning "A" or "B" averages during the past year.

Alexander Kerensky, president of the Russian provisional government for a short period before its overthrow by Lenin in 1917, visited the Hiram campus in early March and spoke at convocation in Hayden Auditorium. Since his escape from Russia in 1918, Kerensky has devoted all his energy to the fight for freedom and democracy in Russia. He has been in the United States since the fall of France.

In addition to his convocation talk, Mr. Kerensky met with faculty and students in various meetings.

Disciples Divinity House
Chicago, Illinois

The Disciples Divinity House of the University of Chicago announces that eight new scholarships for graduate ministerial training will be available for the period beginning October 1, 1948. These scholarships, valued at $900 a year, may be used to pursue the program of the Bachelor of Divinity degree under the Federated Theological Faculty of the University of Chicago and are renewable on the basis of academic achievement until the degree is obtained. The scholarships include tuition grants, use of a room in the dormitory of the Disciples Divinity House, and a cash stipend of $50 per month for living expenses.

In awarding the scholarships preference is given to young unmarried men who are recent graduates of colleges; when occasions warrant, awards are made to more mature students and to juniors and seniors in college who can demonstrate a mastery of general education and pre-theological requirements. All grants are decided on the basis of the entrance requirements of the University of Chicago and reviewed by the Scholarship Committee of the Disciples Divinity House. The awards will be made about April 1. Applications and further information may be obtained by writing to the Dean, W. B. Blakemore, 1156 East 57th Street, Chicago 37, Ill.

The Bible Marches On

SOME part of the Bible has now been published in 1,090 languages and dialects, according to a survey made by the American Bible Society. These figures cover publication up to the end of December, 1947.

The entire Bible has been published in 185 languages; a complete New Testament in 241 more and a Gospel, or other whole book, or some substantial part of a book of the Bible in 664 additional languages.

The latest language to appear in book form, for missionary use, is the Gospel of Mark in Tzeltal, an Indian dialect spoken in Mexico.

A new language added to the list was the Micronesian dialect of Palau. The Gospel of Luke in this dialect was printed in Tokyo during the war from a manuscript of the New Testament left there by German missionaries, who had translated the Testament. At that time the American Bible Society, through the Japan Bible Society, was considering publishing the work. The American Bible Society is now printing a larger edition of the Gospel.

The ten new languages that have been added to the list this last year circle the world. They are Astec, Puebla; Chol; Mixteco; Tarahumara; Tzeltal and Tzotzil spoken in Mexico; Naga; Chang; Naga: Mao in Assam; Nantcheri used in French Equatorial Africa and Palau in Micronesia.

Copies of all these books are now in the library of the American Bible Society in New York City. The Society's collection contains more than 16,000 volumes of Scripture in 906 languages and dialects.

Bulletin

Word comes, as we go to press, of the death on March 11 of Dr. H. A. Denton who retired as state secretary of the Pennsylvania Christian Missionary Society a few months ago.

Another brotherhood leader and former president of the International Convention of Disciples of Christ, Walter M. White, also passed away on March 11. A former editor of WORLD CALL, Bess White Cochran, was one of the five daughters of Dr. White.

Watching a City Die

By RUTH MAY HARNAR*

(EDITORIAL NOTE: *Following Independence Day in India, unprecedented communal clashes between Hindus and Muslims broke out in North India, causing immeasurable hardships and suffering. Hundreds of thousands of people on their way from Pakistan to India, and from India to Pakistan created the necessity for establishing refugee camps. These refugees had insufficient food and many suffered from wounds received in communal fighting. Many others were sick. Epidemics broke out in many instances.*

Answering the call for doctors and nurses, Miss Alice Clark, Miss Ruth May Harnar and two Indian nurses from the Jackman Memorial Hospital; Dr. Donald Rice and an Indian doctor from Mungeli went to the area to help direct the relief and medical work. The following story is taken from a letter which Miss Harnar wrote describing the last five days she spent in the camp at Panipat.)

AFTER only a month back in Bilaspur, it shocks me to realize how far away I feel from the work with the refugees in North India, and from all the really overwhelming problems of the Punjab and of all India. For seven weeks I lived and breathed and thought—even dreamed—about those problems, and now I sometimes wonder if they exist. There is absolutely nothing in the papers here about what is happening now, and we only know that when something does get into the papers, it must be very serious indeed.

I would like to tell about the last week we spent at Panipat in the Punjab because the situation there was so very different from the one at Kurukshetra where we were earlier.

*Missionary to India with The United Christian Missionary Society, Miss Harnar, who is a nurse and assigned to Jackman Memorial Hospital in Bilaspur, is a daughter of missionaries.

We returned from Kurukshetra camp to Delhi on December 4. We were expecting to leave Delhi to return to Bilaspur on December 6; but on the evening of the 5th, Dr. and Mrs. John Taylor, who had been working in Panipat with the Muslims, arrived and said that they desperately needed some help there. So we sent a telegram to the Mission in Bilaspur, packed in half an hour, ate our supper, and set out on the 53-mile jeep ride to Panipat.

In 1947 there were about 40,000 Muslims and 10,000 Hindus and Sikhs living in Panipat. On November 2, the situation had changed somewhat. There were many Muslim refugees from the villages who had come to friends and relatives for help when they were driven out of their homes, or because they were afraid. The Hindu-Sikh population had swollen to a large number because of the refugees from Pakistan who were living in two camps or waiting and wondering what to do next.

Somehow, someway, on that very day the "terror" started and continued for four days. Twelve hundred Muslims alone were killed and a great many more wounded. When the fighting stopped, the Muslims were crowded into the center of their area.

About a week later the National Christian Council sent a large group of nurses and doctors with helpers and guards to do what they could. They were told that they could use the Muslim high school for a hospital. I know they worked hard for a week, but still they were not encouraged to go into the area, and since the people were afraid to come out, there were many injured of whom they never heard. After a week the doctors and nurses had to leave, and the patients returned to their homes because they were afraid to stay among non-Muslims. Fear is a very dreadful thing, and I feel it has been the motivating force behind all the trouble rather than any one group or religion.

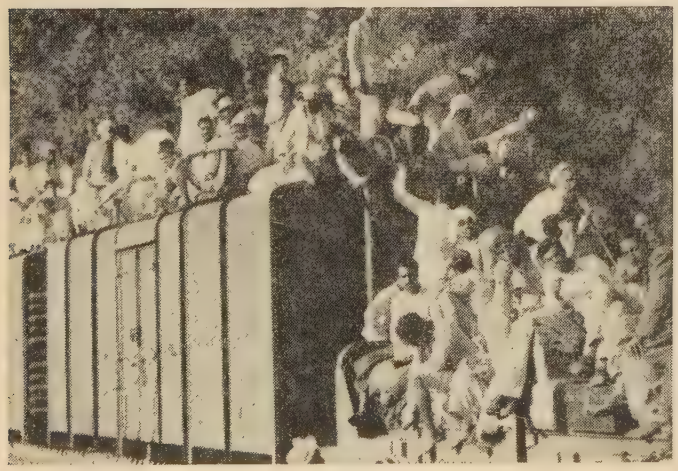
About November 20, Dr. and Mrs. John Taylor and their son, Gordon, came to Panipat. Because they know the language and the people well, they were able to go into the heart of the section to make friends. They found there a young man named Lal Din. He is a Christian and had just been out of the army a month when the Y.M.C.A. in Lahore asked him to go to Panipat to represent the Christian Relief Committee of Pakistan which works in close collaboration with the National Christian Council. So Lal Din went into the Muslim section and soon had made himself a friend of them all. He dressed their wounds and started a little hospital for those who were so badly wounded that it was impossible for them to go back and forth every day. The Taylors found Lal Din and his helpers invaluable.

The day before I arrived, the first train load of refugees had been sent to Pakistan. Every morning we went to a house on the edge of the town which we used as a hospital. We gave out medicines, dressed wounds, and collected very sick people, pregnant women, and very old or young people into the hospital so we could help them to get to the train that was to leave each day. We gave out medicines, vitamin tablets, powdered milk, and clothing in an attempt to make the strenuous journey a little easier and safer for them.

When the trains came in, one or two of us talked to the Pakistan guards and asked them to reserve one car for use as a hospital car. Then came the job of seeing that it was cleaned up a little. All of the trains were unbelievably dirty. The people's only thought was that they must get away—no matter what the conditions of the flight!

When the word was given to start loading the train, we helped get the women and children and their luggage

Every train for miles on either side of the India-Pakistan border carried countless refugees, as well as regular freight cargoes. This train is nearing one of the transient camps, bearing a capacity load of Hindus. The city of tents, with its thousands of otherwise homeless and destitute Muslim refugees, envelopes the plain outside India's capital city, Delhi. This is only one of the many such temporary emergency camps. (The photos came from Church World Service.)



onto the trucks which carried them the mile to the train. It is a wonder to me that many people were not crushed in the rush of trying to get into the trucks with all of one's family and luggage. A baby was delivered during one trip on a lorry —both mother and baby apparently well when we saw them later on the train!

We took the sick people in much less crowded trucks, installed them as comfortably as possible in the hospital car, and arranged for someone to be in charge of them, usually one of their own number, a compounder or medical student. He was given medicines and supplies for dressings, equipment to do vaccinations since we had found one or two smallpox cases, and powdered milk enough for the patients and children who might need it during the journey. Then, before the train left, we tried to locate lost members of families, children or mothers who had been left behind.

That is the outline of our work. It does not tell our feelings when we saw the dreadfully wounded, many of them children; or watched an old woman die while her young grandson went to call his father; or of the old blind fakir whom we carried in a broken cart to our hospital. One day we had to sew up the ten-inch wound of a compound fracture of a woman's leg with nothing to combat infection except lysol, acriflavine and sulfanilamide powder, as she lay on a dirty rope bed. We had no anesthesia, but she scarcely made a sound through the whole operation. We sent her to Pakistan on the last train along with a very ill man who had two breaks in the right femur caused by bullets, and which had been untreated.

I can't describe in words the street filled with a moving stream of people, all going the same way, all carrying their belongings on their heads, all leaving their ancestral homes for the last time. Nor could you believe, without seeing it, the huge crowds of people in the trains. On the first two trains that went, there were crowds of people and luggage on the roofs of the carriages and on some, rope beds had been put across the bumpers between cars for people to sit on. Suffice it to say that in six days seven trains took 40,000 people away into a difficult and very uncertain future.

When they had gone, we went through the city we had watch die, and it was a pathetic, unforgettable sight. Only the dogs, the swarming flies and lazily wheeling vultures above showed any life.

Then began the job of trying to get the place ready for the new inhabitants. . . .

"The need for dried milk, vitamins and clothing for refugees in resettlement camps on both sides of the border between India and Pakistan will continue for some time," according to Dr. E. W. Wilder, American missionary, in his report to the Christian Medical Association of India.

"Pakistan is still in need of all the medical help it can get," states Dr. Wilder, "and will continue to need it for another six months."

Spiritual Vitamin Complex Needed

By MARK RICH*

THE rural church movement has a constant concern that the church as an institution be vigorous and strong. Significant as the church as an institution is, it is vulnerable to devastating influences. Witness old Russia to see a church gone corrupt with power. The church may enslave people more than it frees them. See our own country-side to discover churches ossified in the midst of change. See churches in growing communities, blind and obstinate in the face of imperative need for outreach. Churches may become cold and old, narrow and restricted, broad and directionless, dying and dead.

There are discoverable factors making for successful churches. On the other hand, the deadly virus which weakens and kills churches can be discovered and described.

Survey Needed

Many pastors now do not inaugurate a significant program of church action without first making a survey. Objective and scientific studies are widely advocated. They are as necessary to growth and progress in church work as scientific investigation is to advance in medicine.

Facts are the rule against which a strong rural church will be built. Guesswork must be kept to a minimum. The stake is too great for the churches to take chances on not knowing the situation in which they work. Facts to the movement are like a light which helps a man walk in the dark.

Imperative for a Vital Rural Church

The rural church movement needs to discover an adequate way of getting to the people an understanding of what a vital rural church can mean in the life of the community and the nation. The rural churches of America, by and large, would be helped immeasurably by regular doses of a spiritual vitamin complex.

They think too little of themselves in terms of potential strength. Their task is conceived on too small a scale. They have too little understanding of Christianity as a dynamic force in all areas of life. Some see what a spiritual force it can be to the individual. Fewer see that it can give color, character and power to the community.

Churches are sleeping when they should be awake. Rome burns and Nero fiddles. The national structure is weakening and the rural church is unaware. Rural churches must have a vision of what can be done in their own "little" environment.

Adopt Effective Techniques

Without discounting spirit, prayer, and belief, I am compelled to put in a strong plea that the country church adopt more effective techniques for work.

There should be an extensive survey program in the area of testing rural church programs and methods. Such survey efforts would augment those of a general nature now made by national agencies.

We need better-trained ministers for our rural churches. It is pointed out that too many pastors are (1) untrained and uninterested in progressive methods; (2) trained but not interested in the rural church; and (3) short-term pastorates who remain too short a time to influence a church. From available information one might estimate that at least one half of rural Protestant ministers are giving only part time to the pastorate. The remainder are attending school, working at secular occupations or living in semi-retirement.

Special Training for Ministers

A significant and extensive training program has been developed during the past 25 years. Many seminaries have added to the staff a specialist in rural church work. Colleges of Agriculture have sponsored short-term schools and conferences. The home mission boards have established or encouraged schools. Regional, state and local conferences have been held. The training of the rural ministry has become one of the most widely discussed themes, yet only a beginning has been made, if we want adequately trained ministers.

Has the time not come when there should be a school or schools for the training of rural ministers? Such a school should be staffed by a corps of trained teachers who give full time to observation and study of the rural church; who become thoroughly familiar with the various aspects of a minister's duties and of the function of the rural church in the world; and who are competent teachers. This school might compare to a school of medicine, or to a well-developed department of rural sociology, offering a minimum of one year of specialized training.

If the movement is to go forward in strength, the leadership must have those qualities which mark the able leaders of our time and of past times. These are men who are challenged by Christian work in the country, men who are creative in meeting the needs of country people, men who have an adequate understanding of a comprehensive program, men who understand and love rural people, men who see their tasks as having primary significance, men who are first and foremost seeking to live the Christian life in contemporary society.

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*Abstract of address delivered by Dr. Rich, secretary of the Town and Country Committee of the American Baptist Home Mission Society, N.Y.C., at the fourth National Convocation on the Church in Town and Country, Rochester, N. Y., Nov. 6, 1947. The Convocation was sponsored by the Federal Council of Churches, the Home Missions Council of North America, and the International Council of Religious Education, Chicago.

"I Owe All to the Missionary Movement"

By DAISY McLIN HUBER*

"ALL THAT I am, all that I have I will dedicate to His work," so promised Dr. Francisco Arzaga when he was installed as the first president of the newly organized Men's Missionary Society of the United Church of Manila, Philippine Islands.

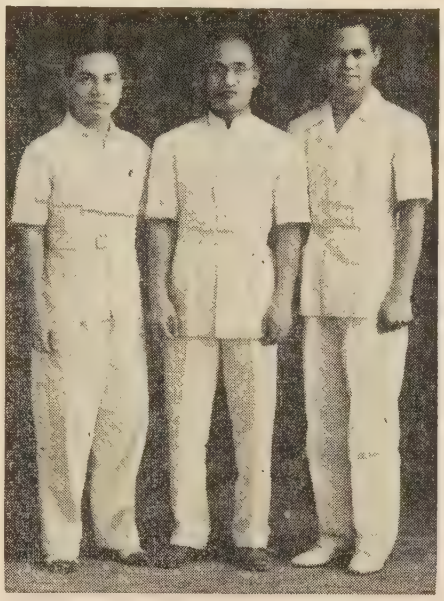
The aim of this organization for 1948 is to send two Filipino missionaries to carry the message of Christ's love and his peace to the tenants in central Luzon where there is so much unrest at the present time. Thirty-three members of this Men's Missionary Society have pledged five pesos each a month for this project in making Christ known and loved. One member has already paid his pledge in full.

Disciples of Christ should take pride in the first president of this Men's Missionary Society. Back in 1908, Francisco Arzaga, then a young man, was in the market place in his home town of Dingras. He was attracted to one of our ministers who was preaching among the crowd. Bible portions were passed out and Francisco Arzaga was fortunate enough to receive a copy of the Gospel of Matthew. He went home and began to read. He was greatly impressed by the beauty of the Beatitudes and by Christ's words, "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you."

Days passed, and in 1910 Francisco Arzaga was baptized by one of our pioneer missionaries, Dr. C. L. Pickett, then serving at our mission hospital in Laoag.

In 1911, Francisco Arzaga secured a job as male nurse in the Sally Long Reed Hospital in Laoag where Dr. W. N. Lemmon was serving while Dr. Pickett was on furlough. Upon his return, Dr. Lemmon was assigned to Manila where he took Francisco Arzaga with him and they started the Mary Chiles Hospital in 1912. During this time Francisco Arzaga took his nursing course and went to night school for his academic course. He finished nursing in 1916, high school in 1919, received his A.B. degree in 1921, and finished medicine in 1926. After two years of residenceship in the Mary Chiles Hospital, Dr. Arzaga took over the directorship, serving from 1928 to 1932. He then started his own maternity hospital which has grown now into the Sampaloc General Hospital.

EIGHT OF the nine children of the Arzagas are living. When small, most of them were in my Sunday school class at Gastambide. A son, Dr. John Arzaga, is doing graduate work at the University of Wisconsin. The oldest daughter has her M.A. in English. The second daughter is a chief nurse in her father's hospital. Another one of the girls is a senior studying nutrition in the University of the Philippines, and one is a second-year pharmacy student. Some of these children were present for the installation of their father as president of the newly organized Men's Missionary Society.



Dr. Francisco Arzaga (center), Dr. John Arzaga, a son (right), Dr. Dominador Arzaga, a nephew (left)

Mr. Huber was asked to speak at the fellowship luncheon which followed the installation service, and I took advantage of the opportunity to get some of the above facts from Dr. Arzaga, about his conversion and about his family. He said, "All that I am now and I hope to be I owe to the missionary movement through the personal influence and guidance of Dr. and Mrs. Lemmon who were to me my second parents."

IN HIS sermon, Dr. Arzaga asked "What is the most pressing need in the Philippines in 1948?" He referred to a recent article which presented moral recovery as the most urgent need. Using for his text those words which he read first in his home town of Dingras, Dr. Arzaga challenged the congregation to "Seek first the Kingdom of God and His righteousness and all these things shall be added unto you."

He told the congregation: "I could almost as truly say as Abraham Lincoln said about his mother—All that I am or hope to be I owe to the missionary movement."

Dr. Arzaga concluded his sermon by saying, "I am now in my fifties, but I will dedicate my life to this work. All that I am, all that I have I will dedicate to Christ's service—all for the glory of God—to carry the words, 'Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you': Pray for us."

*Mr. and Mrs. Allen Huber are missionaries in the Philippines under The United Christian Missionary Society.

The Story of Robert Van Goetham

EDITORIAL NOTE: *The following is a testimony of God's saving grace as expressed at the Whitby Conference last July. One of the delegates to this missionary conference was The Reverend Robert Ernest Van Goetham with the rank of Colonel, who is the Chief Protestant Chaplain of the Belgian and Colonial Forces.*

IN MY home no discussion of religion ever occurred. I was educated in a liberal school. All of my friends were liberals, and all were anti-Catholics. In 1916 I was taken prisoner by the Germans and was not liberated until in 1918. At that time my one consuming desire was to be free, and I was fast becoming wild and reckless in my living. For this reason, my father thought it would be well to send me to Canada to live the life of a farmer.

He bought for me a large farm in Alberta. It was 160 acres of bush and called only for hard work. I spent most of my time in the town and in a little while lost all I had, including the farm. Then I went to Alaska, hoping that in a new environment I would be able to make a new beginning, but I was still restless and went down the coast as far as Los Angeles. All the time I was vainly searching for something that would satisfy me. It never occurred to me, however, to search for it in the church.

One evening, on the streets of Los Angeles, I ran into a group of young people who were conducting a Christian meeting. One invited me to come with them into the church. I went and listened, but all that they said was as if they were speaking in a language which I did not understand. All the terms they used were strange to me. Even so, the Spirit of God convicted me of sin. When the good man in charge of the meeting asked if anyone present wanted to believe in "Jesus as Saviour," I said "Yes," for those words were a light to my soul. In an after-meeting he asked me if I wanted to pray. I replied that I did not know how. Then he taught me the prayer of the publican, "Lord, be merciful to me, a sinner." This became my prayer, and I went home knowing that something had changed me. I continued to go to the meetings and I read the New Testament.

Later, I returned to my home in Belgium. No longer was I seeking a change of environment, for I had experienced a change of heart. God's Word continued to be life to me. During the war I was put in prison for preaching. A fellow prisoner said, "It is hell to be alone with oneself" I replied: "It is wonderful to be alone with God."

Women and WORLD HIGHWAYS

She Lived for the Kingdom

By FRANCES CARRICK THOMAS*

IN THAT group of noble, courageous women who organized the womanhood of Disciples of Christ for Christian service, and those who "took up the torch from failing hands," none contributed more than Mrs. Ida Withers Harrison.

At the time of Mrs. Harrison's death in 1927, someone said of her: "Seldom do we find combined in one individual the rare qualities of mind and heart which Ida Withers Harrison possessed. A profound scholar, gracious, cultured, sound in judgment, consecrated in purpose, deeply interested in state and national affairs, she went about the world giving freely of her time and talents to aid in every possible way the causes she believed in."

Mrs. Harrison was born May 9, 1851, at Grand Gulf, Mississippi. Her father, General William Temple Withers, was a native of Kentucky, but moved to Mississippi after his marriage to Miss Martha Sharkey of Jackson. Here he and his family lived until after the "War between the States." In 1871 they returned to Kentucky.

In 1879 Ida Withers married Albert Micajah Harrison of Lexington. They began housekeeping in their new home on "Elm Tree Lane," where they lived all their lives. Mr. and Mrs. Harrison were blessed with one child, a beautiful boy, who lived only six years.

Ida Withers' early years were lived in luxury and happiness. When war was declared, she was about ten years of age. She remembered distinctly the horrors of that war, the loss of their home and fortune, and the distress brought to her beloved Southland. She remembered, too, with what courage her father began life again.

General and Mrs. Withers were devoted to their church, and truly Ida Withers was a child of the church to which she was faithful throughout her life. General Withers' great desire was to equip his children with a good education. He employed tutors and a governess whenever schools were not available. When Ida was sixteen she was sent to Patopseo Institute in Maryland, from which she was graduated in one year with the highest honors of her class. Because she had accomplished so much in both vocal and instrumental music, her parents had her spend the following winter in New Orleans, at that time the musical center of the land.

Ida Withers Harrison

In her book, *Memoirs of William Temple Withers,* Mrs. Harrison tells of the vivid and unexpected impression she had the first time she heard "Faust." She says: "It was the scene where Marguerite, betrayed, deserted, and despairing, came to the door of the cathedral and fell on the steps, while the stately music from the organ and choir could be heard through the closed doors. The strongest impulse to social service I had ever felt came to me there as I watched the poor sinner, friendless in the cold and darkness without, and heard the comfortable saints singing in the light and warmth within, and I realized that the routine of church attendance might be a barren and fruitless thing if it is not vitalized by the spirit of seeking and saving the lost that the Master taught and practiced." When she returned home, she went among the poor of Jackson, getting enough scholars, with the children of her own family, to start a Sunday school, the first they ever had in her church.

This early impression lasted throughout her life, for she devoted herself not only to religious work, but to civic, political, social, and educational movements in Kentucky. In her home town, Lexington, she was the first woman to serve on the board of education, and the first woman to receive the honorary degree of Doctor of Law from Transylvania College. She was a member of the Vice Commission which eliminated the red-light district; she conducted classes in citizenship; was president of the Lexington Garden Club and did much to beautify the city; was chairman of the Woman's Democratic Party; served six times as president of the Woman's Club of Central Kentucky and twice as president of the Kentucky Federation of Women's Clubs, and was made honorary president of the latter for life. She was state chairman of Social Hygiene, and during World War I served as state secretary of the Young Women's Christian Association. A pioneer in freedom for women, she spoke often in behalf of suffrage.

While her interests were varied and comprehensive, the church came first with Mrs. Harrison. She was deeply spiritual. A devoted member of Central Church in Lexington, for years she taught a woman's Bible class there, and on Sunday afternoon taught a class for girls at the reform school. A leader in the missionary cause, she was repeatedly president of the local society. For many years as state president of the Kentucky women's board, she inspired the women of the churches in missionary service.

From 1909 to 1920 Mrs. Harrison served as national vice-president of the Christian Woman's Board of Missions. When the Centennial observance was planned, Mrs. Harrison was chosen to serve on the committee from the Christian Woman's Board of Missions, the only woman in a body of sixteen. The success of the campaign and its unifying influence are well remembered. Mrs. Harrison participated, too, in the huge task of coordinating the work of six boards into The United Christian Missionary Society. Her sound judgment and vision for the future made a valuable contribution.

Mrs. Harrison represented the Disciples of Christ at the World Missionary Conference in Edinburgh, Scotland. She was also a delegate to the Latin American Conference in Panama. She was an ardent advocate of peace and was a member of the Conference on the Cause and Cure of War, representing the Kentucky League of Women's Voters.

After the organization of The United Christian Missionary Society, Mrs. Harrison became a member of the first executive committee. This was a time of many problems, of much discussion and oratory. The women on the committee, because of timidity, were rather inarticulate; but whenever Mrs. Harrison arose to speak she was given the most respectful attention.

Despite her busy life, Mrs. Harrison found time to work in her beloved garden, time for music and reading. Her *Forty Years of Service,* published in 1914, and *The Christian Woman's Board of Missions—1874-1919,* published in 1919, are prized contributions to our missionary history.

In his funeral remarks, her pastor, Dr. A. W. Fortune of Central Christian Church, said: "I regard her as one of the greatest leaders of the church. She was interested in every movement that was for the betterment of mankind. She lived for the Kingdom."

This is the fourth of a series of six articles on some of the outstanding women leaders of Disciple history, planned to parallel the current mission study of our brotherhood.

*Mrs. Charles Allen Thomas, Lexington, Kentucky, former president of Kentucky Woman's Christian Missionary Society.

For Adult Missionary Groups

Theme: World Evangelism

The Pageant of a Century

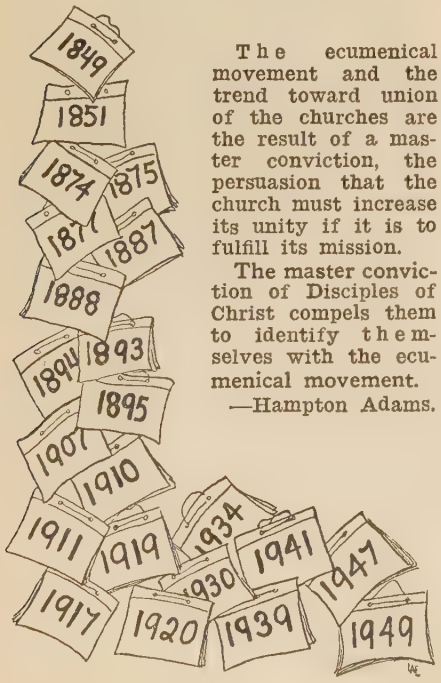
GROUPS are responding with genuine appreciation to the current study of our brotherhood. Complete copies of *The Pageant of a Century* are already out of print. Groups that have not yet entered upon the study will find *Disciples of Christ —An Inventory* (a self-contained discussion course) a useful purchase for major study, using the program packet for supplementary material. Another resource that groups entering late on the study might enjoy is the program, "What Do I Know About My Brotherhood?" which appears in *To The Task!* Volume I in the *Crusade Series* of adult programs. ($1.25 at The United Christian Missionary Society.) Mr. Vere H. Rogers wrote this very excellent program which provides ample subject matter for one or two sessions.

Our Cooperative Tasks

The Disciples of Christ are sometimes charged with actively and insistently *preaching* the desirability, indeed the necessity, of union among the followers of Christ but as being slow and indifferent about *practicing* their own preaching. However, even a superficial view of our cooperative tasks as treated both in the program and discussion course on this theme shows how through many agencies at home and abroad our people are heartily and sympathetically cooperating with other communions in many fields of organized Christian endeavor.

Listen to this word from Allen and Daisy Huber of the Philippines: "The next day after our arrival in the P. I. we were invited to attend an executive committee meeting of the Philippine Federation of Evangelical Churches and when we arrived they made us directors of the Rural Church Department. Two weeks later Dr. John Reisner of Agricultural Missions Incorporated arrived and Allen accompanied him on his rural survey of the Philippines. This survey covered the Philippines from Aparri in the north to Davao in the south.

"Few things that have happened in the Philippines have been more significant. Dr. Reisner is the rural prophet for our age. We are privileged to help in some of the proposed rural projects in the Philippines. Our aim is to help bring in the Kingdom of God by Christainizing rural communities. Our program is to lift the whole level of life by putting the church at the center of the community."



The ecumenical movement and the trend toward union of the churches are the result of a master conviction, the persuasion that the church must increase its unity if it is to fulfill its mission.

The master conviction of Disciples of Christ compels them to identify themselves with the ecumenical movement.

—Hampton Adams.

Fraternal Recognition and Fellowship

The opening of the student house of the College of Churches of Christ in Canada was a rare occasion of fraternal recognition and fellowship. Here are a few lines from Hugh B. Kilgour's description of the occasion in the *Canadian Disciple* for February. Mr. Kilgour is the principal of the college and director of the Disciple Fellowship Centre.

"The thirteenth of January should be marked as a milestone in our history. We aimed high in making our plans for the opening ceremonies and we were not disappointed. . . . The night was bitterly cold and the streets were treacherously slippery, but friends kept coming. . ."

Among the visitors was the president of the University of Toronto, the president of Victoria University, the dean of Emmanuel College, and some fifty other educational and religious leaders of Toronto colleges and churches. In such a fellowship are roots for growing ecumenicity.

Church World Service Unites

Church World Service unites people of many different churches in a joyful service to the needy. Mr. and Mrs. Norwood Tye, writing from the Philippines, speak in high terms of its effectiveness there on the receiving and distribution end: "It is so much better to have all relief boxes and funds go through one organization, rather than through individuals, churches, or groups. The milk feeding program, the books they are furnishing to pastors, clothing, medicine, aid to widows and orphans, all are far-reaching and surpass anything we could do individually as churches." Mr. Tye serves on the central committee of Church World Service for the Philippines.

Unlimited Resources

Here is word from the sending end. A friend in Washington, D. C., describes the progress of one Women's Council: "We seem to have unlimited resources and not an appeal has been refused. At our quarterly meeting of the churches in this area we collected 1500 pounds of clothing and filled pocketbooks for European and Philippine women. We contributed 300 pounds of food and $40 for the two British secretaries. It was reported that they could not meet and have luncheons as we do, so we sent the necessary food for them to call their secretaries together as our guests to discuss their work."

A Privilege Box

The women who reported the items reeferreed to her "privilege box" for the Crusade fund. That little box received offerings of gratitude for friends, for unusually rich experiences, and various events that contributed to joy in living. If all churchwomen only had *privilege boxes!*

Women!
Church women!
Searching after God:
Hearken!
Are you willing
To tread as Jesus trod?

Women!
Church women!
Are you well aware
Burdens
Very costly
You will have to bear?

Women!
Church women!
What a company,
When you
Lift together
And march on valiantly

—Lois Anna Ely.

Men Do Significant Home Mission Work

A recent copy of the *Laymen's Newsletter* tells of some significant home mission work men in the Christian Church at Republic, Pennsylvania, are doing. The church is located in the coke region of Fayette County. The congregation now owns three busses, all of which are operated and kept in repair by the men of the church. The busses are used in bringing scattered Sunday school members and others to the church. They also provide a very cheap means of transportation to district conventions, rallies, and youth and adult conferences.

Price Change in Year Book of the Disciples of Christ

We greatly regret that after the issue of *Disciples of Christ—An Inventory* word was received of the advance of the price of the *Year Book* from $1.00 to $2.00 for the paper-backed copy. The cloth bound copy is $2.50.

Worship Service

On another page of this issue of World Call will be found the worship service, Upon Original Ground—"Our Dear Bought Liberty." Adapt it for use at your monthly meeting.

Be Very 1948!

BE in step with the times. Present the world in one piece. Picture as dramatic and colorful the world missionary enterprise which is laying the foundations for world unity. Show that Christian forces are working to make men brothers while science is making them closer and closer neighbors and efforts at world government are being made. The mission study theme, "World Evangelism," challenges you to make vivid to young people the significance and sweep of the great movement to make all people Christian. Have a "Christ and the Nations" program.

A dinner or banquet could begin the evening. Make the room and tables bright and festive with flags, flowers, curios, pictures, and anything which would contribute to the atmosphere. Each table might bear the Christian flag and that of one of the ten lands where our churches of Canada and the United States maintain missions. As a special center, one could surround a globe map of the world with small flags representing as many as possible of the forty countries in which churches of our brotherhood may be found.

Use large wall map, *The Work of the Churches Through the United Christian Missionary Society** (50c), and mark in bright color all of the forty countries not already colored orange. See the list of countries in the Year Book or in the new booklet, *Our Brotherhood and World Evangelism,* by Vere Rogers (35c).

Games and songs can make up the dinner program. Choose from *Fellowship Song Book* (Christian Board of Publication. 20c) a folk song representing each of several countries. By games bring out facts about the world missionary enterprise and our own part in it. Or choose games from various countries from "Fun and Festival" series.*

A related program may follow the dinner period. A short talk made vivid with illustrative stories and facts could show how missions work to make men feel and act as brothers. Or there might be several short talks. *For All of Life,* a set of slides in color, or a film such as *Go Forth* or *Oslo, 1947,* could be shown to illustrate attitudes which missions build.

Games, oral or printed, or talks, perhaps with a map, could bring before the young people such facts as these:

1. Christian people constitute only about one third of the world's people.

2. The last authentic statistics showed about 60,000 Christian missionaries, Protestant and Roman Catholic, working in all mission lands.

3. Not far from 225 missionaries and more than 2,500 nationals work in our ten Missions in other lands. (They might learn those ten fields. Also they might notice countries, besides the ten where our churches are located.)

4. The International Missionary Council, meeting at Whitly, Canada, in 1947, had representatives from forty countries.

5. The World Council of Churches has already a membership of over one hundred religious bodies, even though it is not yet completely organized.

—MARETA SMOOT.

*Available from The United Christian Missionary Society, 222 S. Downey Ave., Indianapolis 7, Ind.

†Order your CYFF packed from UCMS.

They Believe in Missions

RECENTLY the youth of the First Christian Church, Newton, Kansas, were asked to write short paragraphs on "Why I Believe in Missions." This one by Irene Briggs and chosen from among twenty others indicates something of the concern for missions which the youth of our churches are showing:

"To me, missions, both home and foreign, are one of the most essential things in the life of every man, woman and child upon this earth. The security of the entire world is dependent upon their power to expel ignorance, prejudices, and interracial and interdenominational hatred and jealousy from the minds of men and women. Only through lovingkindness and understanding can this cruelly, war-scarred planet ever hope to be free. These things can be developed most through missions throughout the world."

Irene Briggs believes in missions and realizes that the youth of Disciples of Christ churches have an inevitable responsibility for giving their money to the work which is carried out through Christian missions. She also knows that the special project for youth—the Christian World Friendship Fund†—enables them to share in their own way so that "ignorance, prejudices, and hatred" will be wiped from the earth. Will you join with youth like these in spreading the message of Christ to the whole world?

—JANE ELLEN MILLER.

Missions in CYF

Circles and Triangles

Intermediates and Seniors

"What do we believe?" "How fast did we grow?" "What organizations and services were developed?" These and other questions are answered in Part II of *Our Brotherhood and World Evangelism,* by Vere Rogers, the material recommended for your May meetings.

It is seldom that intermediates and seniors use the same material. It might add interest if the groups were to meet together for the May or June study. Members of both could have part in the program. Special decorations—pictures, maps, flags, flowers—might mark the occasion.

Show the film strip, *An American Religious Movement,** if it was not used in the April meeting. Ask an adult familiar with our history to present the section on "Rapid Growth." On a U. S. map or the world map, *The Work of the Churches through The United Christian Missionary Society,* the speaker can point out the sections whose settlement gave our movement its great opportunity to expand. From your public library, you might secure pictures of people gathered for the run into the Cherokee Strip. Ask for *The Cherokee Strip,* by George Rainey, or other books on Oklahoma history. A bar graph on the blackboard could make more vivid the rate of growth. Your minister would be a good choice of speaker on organizations which were developed to enable local congregations to cooperate in big tasks. He might show how various organizations have served your local church. In a short report on journalism, the speaker may exhibit copies of *Vision, Front Rank,* WORLD CALL, and *The Christian-Evangelist.*

Probably you will feature schools. Request a copy of *Your Church College* from the Board of Higher Education, 222 S. Downey Avenue, Indianapolis, Indiana. If two or three church colleges in your section of the United States interest you particularly, write them for a catalog and other literature.

In a closing worship program, it may be shown that every one of the five principles discussed on pages 17-19 indicate the high place given the Bible.

Sunday Evening Groups

Intermediates

"At Home Away From Home," in *PM Pack* (Christian Board of Publication), brings material for a study of homes maintained as part of our home missions program. Write for clippings or folders on the Yakima Mission, Southern Christian Institute, Jarvis Christian College, and Hazel Green Academy.

Seniors

If you plan to make a study of our brotherhood soon, using *Our Brotherhood and World Evangelism,** by Vere Rogers, note the suggestions given Circles and Triangles. It provides good supplementary material for the Fellowship unit, "Evangelism Begins at Home."

Echoes from Everywhere

Little Children of Congo

Oh how my heart cries out for the starving souls of Congo! One little schoolteacher with sixty or seventy-five pupils with three little schoolbooks of each kind in a shack of a building, no ball to play with at recess, no equipment for the schoolroom to make the little fellows want to be regular in attendance. It makes me want to sell everything in my house to buy books, clocks, balls, bells and things that would make little children happy as they gather in class to learn of the Friend of little children. These little boys and girls will some day be men carrying on the work that their fathers and mothers will be laying down as they move on. I wish that you knew some of these little fellows who can stand up and read God's Word and who want to know more about Jesus and more of the freedom which he gives to little boys and girls. Our hearts ache for the little children of Congo.

—RUTH MUSGRAVE.

Belgian Congo

Caste System an Economic Burden

Our gardener returned to work with his head shaved. He had had time off to attend a caste feast. Ten days before, one of the caste members had died and the family, according to the caste rules, was obliged to feed the group. In this case it meant food for about a hundred and fifty persons for a day and a half, at a cost of no less than two hundred and fifty rupees. This is about the sum of the wages for the man of the family for a year's work.

Such economic burdens, imposed on the individual by the caste group, undoubtedly are factors in the poverty of the people. All male recipients of the feast had their heads shaved for mourning.

—KENNETH AND ESTHER BONHAM.

Pendra Road, C.P. India.

Friends Meet in Shanghai

We docked in Shanghai the 28th of December, making it a 38-day voyage from the States. Having had Thanksgiving and Christmas on board with Baby Dougie cutting seven teeth, we were all ready to hit dry land again. For two days out of Honolulu we pitched and tossed.

There were only twelve passengers in all—seven Chinese, one other American family and our family—a very congenial group, which added interest to the crossing. Our two weeks' stay in Shanghai, sweating out this customs business, was made more pleasant by the fact that we were allowed to stay in the Navy Y.M.C.A. —the only building which we could afford that had heat in it.

It has been remarked that if one stays in New York long enough one will see everyone he knows. The first day in Shanghai, Joe was on his way to the dock when he saw two of our internment camp friends. And in all I think we saw ten or a dozen of our former friends.

—WINIFRED AND JOE SMITH.

Wuhu, Anhwei, China.

Statistics from Mondombe, Belgian Congo

The total number of baptisms for the year are around 2,400. We have 114 evangelists in the back country for a population of about 135,000. Our schools number around 500 pupils on the station, and over 1,000 in the back country. Dr. Donald Baker says our medical treatments given last year were around 80,000.

—BUENA R. STOBER.

Leprosy in India

Occasionally we have a case of leprosy come to us here in Pendra Road. A woman came to the dispensary for medicine. Her face had smooth reddish areas which at once makes one suspicious of the diagnosis. While trying out sensory tests which revealed several anesthetic patches, I asked her about her symptoms. She volunteered that her brother at home had the same trouble. As the treatment is very long and often the patients are discouraged before they can see results, we advise them to go to special leprosy centers for treatment, but we do treat those who cannot go away.

After we had ordered the treatment on this woman, we turned to her sister only to find at the first glance that two of her fingers had been partially amputated by leprosy. Then we asked about the brother and learned that he had not come because he could not walk—his feet were gone.

While leprosy mutilates and often produces horrible disfigurements, the Number One disease here is malaria. According to the government standards, we are not supposed to be in an endemic area. I would rather say that we are in a *less* endemic area.

—KENNETH BONHAM.

Pendra Road, C.P. India.

Spiritual Rescontruction Needed in P.I.

At Laoag in the northern part of the Island of Luzon, Philippine Islands, is Adamson Hall, a building given the Philippine Mission by the parents of Miss Vera Adamson, a former missionary. Previously used for the Christian Training School, which is now located at the Vigan station, Adamson Hall is occupied by Northern Christian College which was

Directors of Christian Education Meet

The second annual meeting of the National Fellowship of Local Disciple Directors of Christian Education was held in Grand Rapids preceding the annual meetings of the International Council of Religious Education in February. Gentry Shelton of Lexington, Kentucky, was elected chairman for the coming year. Miss Julia H. Strain, Shaker Heights, Ohio, is the secretary. The theme for the meeting was "Tools With Which We Work." Leaders included Glenn McRae, Lin D. Cartwright, E. Lee Neal; Lois Anna Ely, Hazel A. Lewis, Lee Gable, Russell Harrison. Thirty-one directors shared new and better ideas for making their work more effective

initiated by Filipino church leadership and is financed by private capital. In this, its second year, it has an enrollment of 250 students.

Mr. and Mrs. Harvey Lord, new missionaries under The United Christian Missionary Society, are teaching American Literature and English Composition; in addition, Mrs. Lord teaches religious education to the Bible students, and he instructs them in New Testament.

They say of this opportunity for Christian service:

"There are only ten students who are preparing to preach, while scores are going into the teaching profession. Perhaps this is because the school systems pay regularly and better than the churches. Our Bible classes are but a handful, while in English our students number as many as fifty at a time. In these latter classes, the need for spiritual reconstruction in the Philippines is especially evident.

"We are plunged in the midst of a difficult task. There are many things which at first seemed disheartening but which now seem challenging. We feel that we have definitely found a place where the gospel must be preached. We pray that God will help us to do that effectively."

—PHILIPPINE NEWS LETTER.

Missionary Worship Service

Theme: Upon Original Ground

May

Our Dear Bought Liberty

Leader: The theme, "Our Dear Bought Liberty," is taken from the *Declaration and Address.* The appeal is especially appropriate for us today: "Reserve that precious, that dear bought liberty, wherewith Christ has made his people free: a liberty from subjection to any authority but his own, in matters of religion. Stand fast, therefore, in this precious liberty, and be not entangled again with the yoke of bondage."

Hymn: "O God, Our Help in Ages Past" (*Christian Worship: A Hymnal,* 585).

Leader: Jesus came preaching: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, the opening of the prison to them that are bound."

Reader: Jesus came into a world bound in chains of cruel slavery—physical, carnal, mental, spiritual slavery. Superstition, ignorance, war, guilded sin in high places, unspeakable degradation in low, made the kind of world which Paul described in the first chapter of Romans. Matthew Arnold characterized the period in this way:

Deep weariness and sated lust.
Made human life a hell.

Into that world Christ came preaching the power and joy of a new life, setting men free from within. "Ye shall know the truth, and the truth shall make you free." Paul in the Roman letter proclaims the liberty which is in Christ, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

Another Reader: Our fathers in the movement for Christian unity declared that the New Testament is itself the supreme and unrivaled declaration of independence from which all other charters of freedom have drawn their inspiration and assurance. The *Declaration and Address* is one of the world's great historic documents proclaiming the right of freedom from every kind of tyranny over man's mind and spirit. It affirms the freedom of the individual to study and to understand the Bible; freedom to make his personal decision for Christ; freedom to worship and freedom to teach. Religious freedom is the source and guarantee of other freedoms.

A great British theologian has said that if one wants political freedom it is to states that have known what it is to believe in the Christian religion that you must go—to Holland, strengthened in her faith and ennobled in her spirit by the unequal yet victorious struggle against Spain; to England as the Puritans made her; to America so largely formed, organized, and governed by the sturdy men of New England and Pennsylvania—men of religious faith and ideals.

Leader: Again we are living in a time of world enchaining slavery. More millions are in bondage now than at any other time in modern history. Over vast sections of Asia, Europe, the Near East, and Africa, prisons, concentration camps, secret police, religious superstition and ecclesiastical tyranny hold in bitter thrall bodies and minds and souls. Christ truly taught that men cannot be set free in the mass. Each one must become free in Christ's way. "Ye shall know the truth and the truth shall make you free." Upon the church of Christ, upon Christ's disciples lies the obligation to teach and spread the message of this truth, to every land, to every soil. "Our dear bought liberty" is ours only as we share it with others.

Prayer (from the pen of J. H. Garrison):

O Thou great Shepherd of the sheep, who didst come into this world to seek and to save that which was lost, and who hast promised to gather thy flock out of all the places where they have been scattered in the cloudy and dark day, we ask thy blessing upon those who are laboring in thy name among the heathen of our own and other lands. Cheer thou them in their hours of sadness and discouragement, and may their faith in thy good promise never wholly fail. Shine in the dark places of the earth, O Thou who art the light and life of men, until everywhere the fathers to the children shall make known thy truth. Especially would we remember in our prayers those missionaries whose work is known to us and to whom we stand pledged. May the example of their faithfulness and courage make us more generous and self-denying; more ready to help, more glad to give; and unto Thee, with the Father and the Holy Spirit, shall be the glory, world without end. Amen.

Offering

Closing Hymn: "Now Thank We All Our God" (*Christian Worship: A Hymnal,* 598).

Missionary Benediction

—RAPHAEL H. MILLER.

In Memoriam

Mrs. Fannie Reynolds Achauer, February 17, 1948, Warrensburg, Missouri. Beloved Guild Mother, spiritual director of women's council, and S. S. class teacher. Her Christian influence touched nearly every phase of the church's work. Age 79.

Mrs. Lulu A. Sweet, November 9, 1947, Franklin, Illinois. Regular church attendant until health failed. Oldest member of the church.

Mrs. Hannah Summers, January 20, 1948, Fredericksburg, Ohio. Faithful and devoted member of the Church of Christ at Fredericksburg for 75 years. Charter member of missionary society. Age 89.

Mrs. Frances Forebellar, January 8, 1948, Poestenkill, N. Y. Member of Eagle Mills church. Bible school teacher and organist.

Mrs. Mary Reichard Wagar, January 31, 1948, Poestenkill, N. Y. Loyal member of Poestenkill church. Charter member and active in missionary society for more than 60 years. Secretary emeritus.

Mrs. Mae Hollis, January 30, 1948, Gibson City, Illinois. Faithful member of the church, missionary society and Loyal Daughters S. S. Class.

Mrs. Edna McCourtney Lewis, December 7, 1947, Joppa, Maryland. Member of Jerusalem Christian Church for 38 years.

Mrs. Blanche Egler, September 25, 1947, Atlanta, Indiana. Faithful and devoted member of East Union Christian Church. Secretary of Hamilton County missionary organization, vice-president of home society, and Sunday school teacher.

Mrs. Emma Conner, January 16, 1948, Winters, California. Faithful member of the Winters Christian Church since 1893, and missionary society leader. Age 83.

Mrs. Bessie Elmore, Lancaster, Kentucky. Missionary society to which she gave years of generous interest will miss her. Her spirit of hope and love and loyalty will never die.

On Making Parish Calls

By WILLIAM D. HALL*

MY POSITION here in India is more that of a Methodist District Superintendent in America than a parish minister, because my parish is spread over 250 square miles and contains many church groups. Having just returned to Takhatpur in the Bilaspur District after being away in language school in the mountains, I find that all the different families expect me to call on them at once. The fact that there are no roads and that travel by jeep or even by bicycle is not now possible does not constitute a sufficient reason for my not coming. Miss Ethel Shreve, my co-worker here, has been able to reach some of the nearer places, so I decided to try to reach some of the inaccessible ones.

After carefully selecting and weighing a change of clothing, some toilet articles, a blanket and mosquito net, I loaded them into a shoulder pack, and with one of our evangelistic workers as a companion and guide I set out for Bhulan, some twelve miles south of here.

For the first four miles there were the remnants of cart tracks from last year's oxcart traffic and the mudholes were not so numerous or extensive but that we could skirt them without removing the shoes and wading through. (No problem for my companions who wore no shoes, but considerable for me!)

Any optimism I may have had about the ease with which we were traveling was soon dispelled as we approached the first irrigation canal—the trip began to look like an amphibious operation. It is just before rice harvest and the rice fields are being drained into the road; wheat and other fields are being soaked for planting—also draining into the road. From there on, through two rivers, countless mudholes and three canals, my main memory is of removing and putting on my shoes numberless times as the socks got stiffer with mud and my feet more and more sore. The results of the day's hike were two beautiful blisters which made the next day's six mile walk over the Bhulan area something less than enjoyable and the return journey something which one would not like to contemplate either in advance or retrospect.

Was it worth it? Yes! Even as I nurse my sore feet I am making plans for as many similar trips as time allows. In this area there are about four months out of the year when one can drive the jeep or use a bicycle to several main centers from which others can be reached on foot. But all the year, even when the trips are made with great difficulty, our people need the encouragement and spiritual lift the visit of the missionary affords.

It is very difficult for someone living in America to imagine the pressure that is constantly upon the few Christians living in an Indian village among their Hindu neighbors, and the constant temptation to make life easier by "going back to caste." Among our Satnamis of this area, going back is very easy, indeed. To go out and see the spiritual power of many of our Christians is a real source of inspiration for the missionary.

Calling in a Christian home is a delightful experience. Local pastor and district pastor are sitting on the rope bed. Miss Ethel Shreve, in lower right-hand corner, is talking with the women

As I stopped in Keotadabri on my way home and talked and prayed with our faithful Christians there who have borne all sorts of persecution from landlord and neighbors, I realized that persecution borne in faith is a source of strength and spiritual power. I always feel humble in the face of this little congregation of a half dozen families. Their faith is like that we read about in Paul's letters. Those of us who have had Christianity handed to us as something that was acceptable in our society can probably never attain to the spiritual heights of those who have had to suffer for what they believed. The New Testament comes alive here in a way that it never could for me in America. It is the same with the Old Testament.

But in spite of this social pressure and persecution, one is surprised at the respect with which the Christians are treated. In the village where I was staying, a Satnami's house was entered and money stolen. His first inclination was to take his *lathi* (pronounced lotty) and storm through the village seeking the offender, but first he came to our pastor to get his advice. The pastor succeeded in calming him and then advised him to notify the police and operate through the proper channels.

Our pastor is probably the best educated man in the village and they know that his judgment is fair. It is only natural that they should turn to him. That night as it grew dark, seven Satnami boys in their early teens brought their slates and gathered around a kerosene lantern on the floor of the pastor's house to take their daily lesson in reading and writing Hindi. They work all day in the fields and it is very difficult for them to find time for this; but with the use of the new literacy materials which we now have, they make such rapid progress that it keeps up their interest and keeps them going.

One of the reasons I had gone to Bhulan was to perform a baptism. I must confess that it was a thrill to sing a *bhajan* (Indian hymn) in procession through the village to the pond where the baptism was performed, and then back again to our place of meeting. The girl was a Moslem whom one of our boys had married while away in the army. Until she, too, became a Christian he was cut off from the fellowship of the church, but now the family and the church were reunited and it was a real occasion for rejoicing. The passage from Ruth which we read when we explained her responsibilities as a Christian and took her confession of faith seemed particularly appropriate because here too was a girl who had left her country—she was from E. Bengal—and had even given up her religion in coming to her husband's family.

The community of Bhulan is one of our oldest Christian groups in this area. There have been Christians there for over forty years and some of them are now third generation. But it is still a weak community because most of them have gone out as pastors, teachers and other types of trained workers to positions of responsibility and have left their home community weak.

The India which needs to be changed is village India, the real India, the one which has gone on for countless ages, and the one which must be reached before India will really be won for Christ. And in it these few Christians form the leaven which our faith tells us will finally leaven the lump. An American official recently said to one of our young enthusiastic missionaries, "What is the use! You are only a drop in the bucket. You can't ever change all this!" Sometimes one is almost constrained to agree with him, but then we remember that real Christians have always been "just a drop in the bucket," and yet through them the whole world is being changed.

As I ponder it, I know that it is a big job and a slow one. But to those of us who have seen the light in the faces of the people and have witnessed the peace in their homes as we share in the evening prayers, it is evident that not only cathedrals and robed choirs, but also the blistered feet and muddy socks which it takes to reach the homes of village India are a part of God's plan for his children.

*Missionary to India for The United Christian Missionary Society.

C. M. YOCUM, executive secretary of The United Christian Missionary Society's department of India and Japan missions, was elected first vice-chairman of the Foreign Missions Conference, which met in Buck Hill Falls, Pennsylvania, March 3-5.

Disciple representatives in attendance were Mrs. R. A. Doan, vice-president of the United Society; E. K. Higdon, Mae Yoho Ward, and Virgil A. Sly of the foreign division; Fred Hughes, missionary to Paraguay; Mrs. Mabel McCaw, Lois Anna Ely and Mareta Smoot of missionary education; C. A. Weesner, financial resources; Jessie Trout, missionary organizations; A. E. Cory and O. L. Shelton of Butler University, guests; Mrs. Jesse M. Bader and Mrs. Emory Ross representing the United Council of Church Women; and Emory Ross, secretary for Africa, Foreign Missions Conference.

The administration of Brite College of the Bible, Fort Worth, Texas, has announced the appointment of Harry C. Munro as professor and Head of the Department of Religious Education beginning with the June, 1948, term.

For the past four years Mr. Munro has been serving as Director of the National Christian Teaching Mission, sponsored jointly by the International Council of Religious Education and the Department of Evangelism of the Federal Council of Churches.

Mrs. E. K. Higdon will teach two courses during the spring quarter at the College of the Bible, Lexington, Kentucky. One course will be on the Philippines and the other a course on the expansion of Christianity.

Miss Lois Anna Ely, national director of adult work in missionary education for the United Society, will teach the 1948 adult mission study book, entitled, *China, Twilight and Dawn,* in the 19th annual missionary education institute in Indianapolis, May 3-5. This institute is attended by several hundred people representing missionary interests in Indiana and other near-by states.

Mr. and Mrs. Don Edwards and son, Ian Hamilton, spent a few days in early March as the guests of Dr. and Mrs. H. B. McCormick, while making last-minute arrangements with the United Society preparatory to their sailing for Belgium on March 12. They will study several months in Belgium before continuing to their work in the Congo.

Word has just come from Miss Genevieve Brown at Point Clear on Mobile Bay that their boat, shortly after leaving New Orleans, bumped into two vessels because of heavy fog and are further delayed for repairs. They hoped to sail March 7.

Gaines M. Cook, executive secretary of the International Convention, and Mrs. Cook have spent the past month visiting churches and attending annual Disciples' gatherings along the West Coast and into the Northwest. While in San Francisco, they met with many committees and groups making arrangements and plans for the International Convention to be held in San Francisco, September 25-30.

Luther Shao of Nanking, China, has been made an honorary elder in the Bloomfield, Iowa, Christian Church. The Bloomfield church feels this will strengthen the ties between the church and the people of Mr. Shao's homeland.

Indiana's Lieutenant Governor, Richard T. James, has been elected to become vice-president and treasurer of Butler University. He will succeed John W. Atherton, deceased last June, who had held a similar post for 20 years.

Mrs. Mabel McCaw, Lois Anna Ely and Mareta Smoot of the missionary education department of the United Society attended the annual sessions of the Missionary Education Movement in Buck Hill Falls, Pennsylvania, during March.

Mrs. Barton A. Johnson of Covington, Kentucky, was elected to the Board of Trustees of the United Society at its last meeting to fill a vacancy.

Dr. Donald P. Conwell has cabled the United Society that he sailed from Belgium for the Congo on March 3. He has been studying in Belgium the past six months.

W. H. Dulany, St. Louis, Missouri, died March 9. Funeral services were held at Union Avenue Christian Church on March 12 with burial at Hannibal on the 13th. Mr. Dulany served as a trustee for Culver-Stockton, Christian and William Woods Colleges and as a member of the executive committee of the National Benevolent Association. An account of Mr. Dulany's activities appeared in *Beneath the Spire,* March WORLD CALL.

Maude Whitmore (Mrs. M. B.) Madden, retired missionary to Japan and the author of eight delightful books on Japan, passed away on February 21. She and Mr. Madden had observed their 54th wedding anniversary on February 1. Besides Mr. Madden three children and eight grandchildren survive.

Miss Florence P. Carmichael and Miss Ruth Reynolds of the United Society's department of religious education, and Miss Hazel A. Lewis, editor of elementary publications of The Christian Board of Publication, will head teams of national leaders for several of 16 Children's Regional Conferences. Sponsored by the International Council of Religious Education, these conferences will be held during April.

On February 12 at 6 A.M. as the sun rose over the tropical forest at Lotumbe, Belgian Congo, Miss Agnes B. Rogers, missionary for The United Christian Missionary Society, was married to C. Graham Seymour. Ralph Tillery read the vows and E. B. Smith served to interpret the ceremony into Lokundo. Other missionaries who participated in the service were Mrs. Tillery and daughter, Marilyn, and Miss Fern McMillan.

Miss Goldie Alumbaugh entertained the missionaries at breakfast before Mr. and Mrs. Seymour boarded the Steamer "Oregon" bound for Bosobele, where the couple will make their home and serve the Disciple Congo Christian Mission.

Missionary Register

Arriving from the Field:

Edwin Marx will leave China on April 27 on the SS. "General Gordon," arriving in San Francisco about May 12.

Departing for the Field:

Dr. and Mrs. E. B. Pearson will sail on April 22 for Belgium where they will remain a few months before proceeding to the Congo.

Dr. Luther Shao will sail on April 2 from San Francisco for Shanghai on the SS. "General Gordon" of the American President Lines.

Deaths:

Mrs. Ruth Allan of Jamaica reports the death of her mother sometime during January.

Miss Ruth Leslie of Mexico lost her father on January 3.

Miss Ruth Mitchell of India lost her father suddenly on February 27.

WORLD CALL

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Book Chat

(*Continued from page* 20.)

worker owe it to the native to take the gospel to him in his own language. The intimate things of life can be considered and fully understood only in the language which is native. It, is therefore, the missionary's duty to learn the language and not suffer the disadvantage of an interpreter. And it is the further duty of the church to provide the Scriptures in a native language. Sometimes this requires some base language which can be understood or appropriated by people of many similar dialects. By so doing we can sometimes help to "unbabel" Babel. The shrine of the soul is the intimate and native understanding of the work of the spirit as revealed in a native language or one that can be quickly appropriated as native.

ONE supposes that even the most studious and fruitful of preachers will occasionally run out of a subject for next Sunday's sermon. If it happens too frequently something is wrong with the preacher. If one is really in need of a theme or subject, then George Brown Thomas' *What Shall I Preach?* will be helpful. The work is simple, and of course superficial. The author has listed more than two thousand texts and subjects in biblical order from Genesis to Revelation. There is also a subject index. Considering the fact that these subjects are selected and applied by one man they are fairly well stated and quite pertinent.

Books Mentioned on Page 20

TOMORROW IS HERE, by Kenneth Scott Latourette and W. Richey Hogg. New York. The Friendship Press. 145 pp. Price $1.50.

THE KINGSHIP OF CHRIST, by W. A. Visser 't Hooft. New York. Harper & Brothers. 158 pp. Price $1.75.

TEACHING THE WORLD TO READ, by Frank C. Laubach. New York. The Friendship Press. 240 pp. Price $2.00.

THE SHRINE OF A PEOPLE'S SOUL, by Edwin W. Smith. New York. The Friendship Press. 216 pp. Price $1.50.

WHAT SHALL I PREACH? by George Brown Thomas. New York-Nashville. Abingdon-Cokesbury Press. 239 pp. Price $2.50.

WORSHIP IN FREE CHURCHES, by John C. Hirschler. Printed privately, 2525 Brookway, Indianapolis 18, Indiana. Price $1.00.

This book is in a class by itself. The author has dug deep to find where the roots of those elements that are intertwined in Christian worship take hold. And for that reason, this volume is in every respect "source material." An amazing amount of patience and persistence obviously underlies these pages. There is here a faithfulness most trustworthy to this self-assigned task. The writer follows the trail without bias or subtle elements that appear in any rightly ordered and effective Christian worship.

—W. A. SHULLENBERGER.

STORIES OF THE BOOKS OF THE BIBLE, by Grace W. McGavran. New York. Friendship Press. Price $1.50.

An unusual collection of stories of the Bible for boys and girls: how it came to be; its going to all parts of the world; incidents from various lands about the Bible; its translations; and worship materials centered in the Bible. As in all of Miss McGavran's work, missionary interest is naturally related to the Christian faith of the boy or girl.

TOWARD THE SUMMIT, by Stella Fisher Burgess. New York. The Woman's Press. Price $1.25.

This is an attractively produced little book in board covers of twenty-six short poems. Written with skill, they reveal unusual imagination, sympathy, social feeling and conviction. There are many quotable lines and phrases which will not permit themselves to be forgotten.

Publications Received

ADVENTURE IN AN INDIAN CEMETERY, by Paul Hutchens. Chicago. Van Kampen Press. 75 cents.

SWORDS AND PLOWSHARES, by V. Raymond Edman. Chicago. Van Kampen Press. 35 cents.

MANNA IN MUSIC. Solos, Duets, Trios, Quartets, Compiled by Paul Hutchens. Chicago. Van Kampen Press. 60 cents.

HIS SIDE VERSUS OUR SIDE, by Norman B. Harrison. Chicago. Van Kampen Press. Cloth. $1.25; paper, 75 cents.

THE SOIL RUNS RED, by Matthew S. Evans. Chicago. Van Kampen Press. $2.50.

DISTINCTIVE GOSPEL SONGS. Compiled by George S. Schuler. Chicago. Van Kampen Press. 60 cents.

TOWARD THE SUMMIT, by Stella Fisher Burgess. New York. The Woman's Press. $1.25.

CHURCH SERVICE HYMNS. Compiled by Homer Rodeheaver and George W. Sanville. Winona Lake, Ind. The Rodeheaver Hall-Mack Co.

MEDITATIONS PERSONAL AND SOCIAL (Pamphlet Library on Worship), by James Myers. New York. Commission on Worship, Federal Council of Churches. 15 cents; discounts for quantity orders.

IS GOD IN THERE? by Charles Tudor Leber. New York. Fleming H. Revell Co. $2.50.

CHRISTIAN BUSINESS ON THE AIR, by Clarence M. Beard. Boston. Christopher Publishing House. $2.25.

TEACHING THE WORLD TO READ, by Frank C. Laubach. New York. Friendship Press.

WORSHIP IN FREE CHURCHES (Preliminary printing), by John C. Hirschler. By author, 2525 Brookway, Indianapolis 18, Ind. $1.00.

THE HANDBOOK OF THE SERVICE MEN'S CHRISTIAN LEAGUE—Fourth Edition. Washington 2, D. C. General Commission on Chaplains.

THE GRAND INQUISITOR by Fyodor Dostoevsky. New York. Association Press. $1.50.

THINK ON THESE THINGS, by Constance Garrett. New York-Nashville. Abingdon-Cokesbury Press. $1.00.

THIS ATOMIC AGE AND THE WORD OF GOD, by Wilbur M. Smith. Boston. W. A. Wilde. $3.00.

PRAYER AND YOU, by Helen Smith Shoemaker. New York. Fleming H. Revell Co. $1.75.

THIS MAN AND THIS WOMAN, by Frederick W. Brink. New York. Association Press. $1.50.

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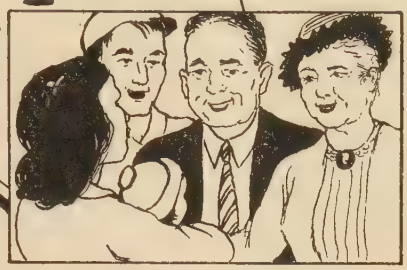
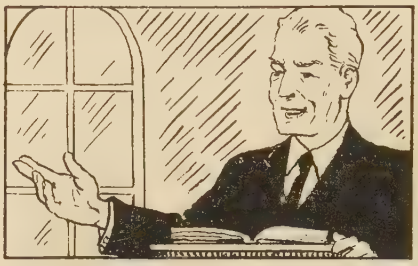
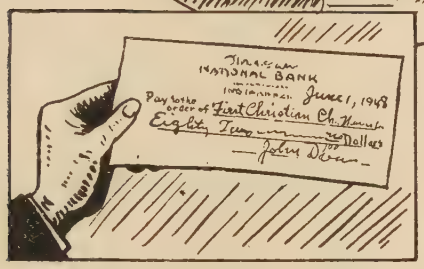


Through evangelistic programs enlisting widespread participation in soul winning.

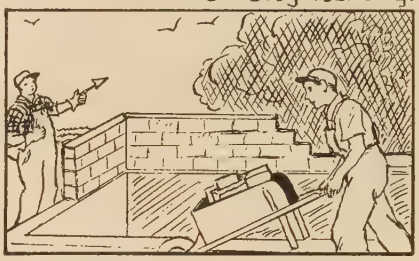


By sharing in the support of evangelists in areas where our work needs strengthening.



In assisting small but promising congregations with financial support and program guidance.

By cooperative planning with state and provincial societies for a more vigorous local church program.



In discovering unchurched communities, organizing new congregations, and assisting them to self support.

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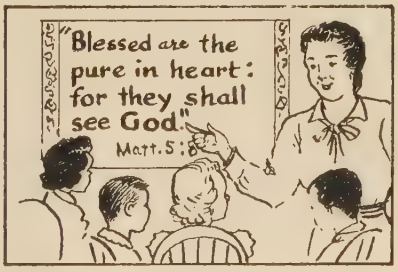

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China Christians Enthusiastic for Crusade

A VERY strategic year for our China Mission work is already well under way. It is for us the first year of the Crusade for a Christian World. It must be a year of upbuilding and undergirding with real spiritual strength and power. Our little symbol for the Crusade is on posters and folders. It highlights China as our immediate field of service on a globe where all need Him, and is seen against the background of the cross on a shield of service.

Simple pledge cards for Crusaders, the Christian Home and Lay Service have been prepared, with a good deal of effort by people already busy with many other tasks and we are very happy about them.

Now comes the task of vitalizing it all with spiritual fervor until it becomes a really powerful movement, bringing our present Christians and thousands more to the foot of the cross. We all need continuous new life in Him and it is our hope in China to reach during these four years of the Crusade here at least 8,000 more who now know him not.

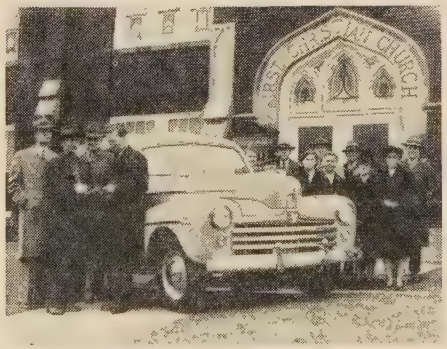
Last winter and spring there was still a great deal of reorganizing, checking of church rolls and such work going on. I, myself, walked many, many miles right here in South City, with an old address book, hunting people who came to Christ during the early years of the war. More than half the time the answer was that the family had moved, no one knew where, and often even the former house was gone entirely.

When we shook ourselves down all over the Mission we found our total membership considerably less than before the war. We hope and pray that the many who have gone out, we know not where, may remain faithful to the Master and witness for him in other places. The groups we have are becoming accustomed to working together, and on the whole last year was one of exceedingly great value in our work.

We reached a climax in the convention in April, 1947. Our first convention following the war had the largest delegations of lay members in the history of our China Mission. They received with great joy news of the Crusade undertaken by the church in America, and showed great enthusiasm for undertaking high goals to build up the work of Christ here. They took unanimous action that all our present churches should become self-supporting within the period of the Crusade. This will release funds for the extension of our rural evangelism program. Surely a good many of our Chinese Christian friends have seen the vision, and with His Spirit at work in their hearts, a real advance is going to be made.

—EDNA WHIPPLE GISH.

Nanking, China.



Before returning to Jamaica for his second term of service, Archie Allen, missionary under The United Christian Missionary Society, was presented with an automobile for use in supervising the Christian churches of Jamaica. The gift was made by his living link church and is a part of the church's participation in A Crusade for a Christian World.

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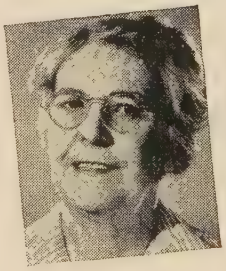

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Distant Villages of India Being Reached

THE Bible women and evangelists reach some of the more distant villages where they cannot go during the monsoons. The women go in the ox-cart. They start from here, Kotmi, by seven-thirty in the morning and get back usually about dusk, tired but happy. Of course they do not make these long trips daily, but they do enjoy going.

One day they walked four miles to a village to see a widow who is wanting to be baptized. They did not find her, but found another woman who was most intensely interested and gave her witness that she believed in this true religion. She said it was the clean, the good, and the true religion. On the way home, Sahudra Bai, who has been in the Kotmi work from the beginning of the work and whom I term "Old Faithful," for she is ever ready to attempt anything, took chill and fever on the way home—malaria, of course. The other women had difficulty getting her home, but they made it. Malaria has been very bad here.

Our evangelists went to a village where a Christian school master is in charge of a government school. He had sent word that he wanted them to come and to bring some Gospel portions to sell to the school boys. The boys in that school have bought books from the women before, even when they had a Hindu master for he encouraged the boys to buy such books.

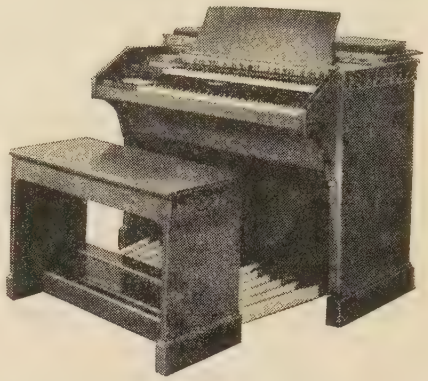
The evangelists did not find the Christian teacher there but the *Patwari* (Village Officer) received them and treated them as brothers. He received the books and said he would hand them over to the master to sell to the boys. Then he testified, "When I was a boy in your Christian school years ago, and was going for my examination, Mrs. Madsen put her hand on my head saying, 'My boy, I shall pray for you while you are being examined.'"

We find many officials who speak most highly of the work of Christian missions. The deputy inspector (highest official in our district), a fine Hindu gentleman, visited Kotmi with Mr. Herman Reynolds one afternoon in June. He was delighted to hear of our work and seemed so pleased to see and know that I had little Prabhat and several teen-aged girls living in my home with me. These girls were from Sumankhetan Girls' School. The district inspector of schools, also a Hindu gentleman, was here on tour. He asked me many questions concerning the school and its influence. He also asked about our evangelistic efforts and the staff. He praised our work and spoke highly of the work of missionaries and missions in general.

—MYRTLE FURMAN.
Kotmi, via Pendra Road, C. P. India.

Read the Important Announcement on Page 7 of this issue

What to look for in the church organ you buy



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3. **Price**
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4. **Tuning**
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5. **Reverberation Control**
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6. **Convenience**
   The Hammond Organ requires no structural changes in your church. It may be placed almost anywhere, and moved at will.
7. **Maintenance**
   Any church owning a Hammond Organ will tell you that service and maintenance costs are so low they are almost negligible.
8. **Proof of Performance**
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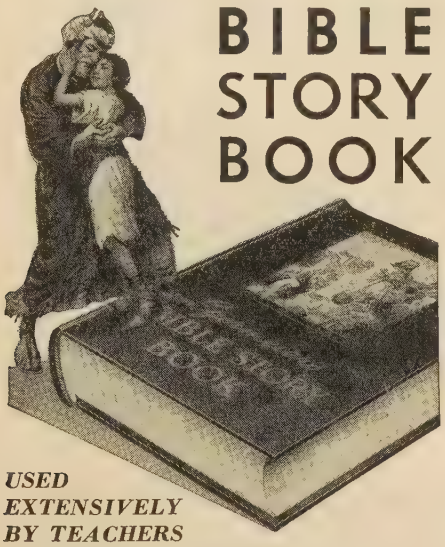

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Going Upstream!

A Story of a Congo Adult Conference

By WALTER D. CARDWELL

AS THE SS. "Oregon" neared the beach at Longa, Belgian Congo, the Christians on the bank started a hymn of welcome. It was answered with a hymn by the conference delegates on the boat. While the boat was being tied up to two Palm trees, we were already reminding ourselves of the "tie that binds our hearts in Christian love" as we sang our song of praise to the God of all peoples. We were beginning a week of life together under the spell of God's plan.

Except for three of our native leaders, all of these Congolese Christians were attending their first adult conference November 23-30, 1947. Sixty persons were in attendance. Knowing it was a new experience for them, we expected them to participate hesitatingly the first days. But from the first Morning Watch until the closing consecration pageant they lost themselves in the spiritual tone of the conference.

The Church at Longa

Village Pastors Have Difficult Task

It is not easy for Christians of the United States to see the contrast between these Christians in conference and back home. In the village the little faith in the higher life in Christ is set afloat on an ocean of pagan ideas and pagan customs. Most of his neighbors still believe in evil spirits and are surrounded by the signs of their gods. Some of the villagers have been baptized and for a while have followed the new faith; but later are drawn by their family back toward the harbor where the gods of the past live. The preacher "tries to try" in the long task of building the church of Christ among his people, as the missionary urges him to do. But the tide is running against him many times.

Here in conference this same pastor and his wife find only that which encourages their faith. It is a new atmosphere where one breathes the air of the Kingdom. So he gives himself with abandon to the class on the Christian Family or the class in the New Testament. He learns new hymns and thinks about some of the ways the program of the village church can be improved. He begins to see anew just why the missionary came out to his people of the forest.

Devotions, Study, Recreation

The day at conference began as the delegates walked from their sleeping quarters toward the church, singing "Holy, Holy, Holy." After a short prayer they dispersed for private devotions. This was followed by worship in the beautiful Longa church. With breakfast over, the classes began: The New Testament, The Village Church, Hymn Study, The Christian Family.

In the afternoon there was sewing for the wives and sports for the husbands. Several afternoons the pageant for the closing evening was rehearsed. Each evening there was a vesper service built around the theme of the conference—"Going Upstream." This theme was suggested by the natives themselves. They said when you paddle upstream there is likely to be complaints, unkind words, and laziness because the going is hard. But you accept that fact and try to work together until you arrive at your destination. They reasoned that the church is like that. It is a difficult task and hence there is fault finding and all manner of problems, but that is all a part of getting

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5. "The Love of God" "If We Never Meet Again"
6. "I Won't Have To Cross Jordan Alone" "I've Been Listening"
7. "I'm Winging My Way Back Home" "In The Garden"
8. "A Beautiful Life" "Keep On The Firing Line"
9. "When He Calls I'll Fly Away" "The Old Rugged Cross"
10. "'Tis Wonderful To Me" "When They Ring The Golden Bells"
11. "When God Dips His Love In My Heart" "I Can Tell You The Time"
12. "I'm Satisfied With Jesus" "Did You Ever Go Sailin'"
13. "O Little Town Of Bethlehem" "Hark The Herald Angels Sing"
14. "Silent Night, Holy Night" "O Come All Ye Faithful"
15. "Joy To The World" "It Came Upon A Midnight Clear"
16. "Give The World A Smile" "More About Jesus"
17. "I've Never Been Sorry" "Precious Memories"
18. "How Beautiful Heaven Must Be" "All The Day Long"
19. "Where Could I Go" "When The Saints Go Marching In"
20. "Life's Railway To Heaven" "I'll Be Somewhere Listening"
21. "This World Is Not My Home" "Beyond The Shadows"

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A special event was the feast where we all sat down together to a meal of rice and meat cooked in palm oil. We had killed a goat, a sheep, several monkeys, and had a few fish. There also were peanuts and coffee and a dish made from manioc leaves. We sat at the tables and sang and visited.

Consecration Pageant

The closing consecration pageant was planned around the theme of the conference. A huge canoe was outlined on the ground with a lighted cross in the prow. After a hymn and a special song a challenge was given and each person was invited to light the candle of his own faith at the cross and pledge himself to "go upstream" with Christ. With the Congo version of "Into My Heart," the conference days ended.

Values of Conference

A conference experience surely must give those who attend a vision of what the life of their people could be if Christ's way were accepted. These native pastors begin to realize that the church has plans for changing the order of things, and that strong men are needed to set these plans into action. Perhaps the greatest value of the conference is that the Congolese leader and his older brother in the faith, the missionary, can spend a week together refreshing each other's faith and vision as God's spirit works in their hearts and unites the entire conference in one great purpose.

As the "Oregon" steamed away from Longa, there were hymns like those we heard the first day, but those who sang them were changed, for they were carrying something away that had become a part of their faith in humanity and in the Son of Man.

Any Good Out of a Nazi?

FOLLOWING the fall of Nanking to the invading Japanese late in 1937, a group of missionaries and foreign businessmen formed the Nanking International Safety Zone Committee. One member of the committee was a distinguished and then highly prosperous German merchant by the name of Rabe.

When later in Germany Mr. Rabe made full reports of the Japanese Army's conduct in Nanking, he suffered at the hands of the Gestapo. Incidentally, the reports were so well placed that they traveled from the Wilhelmstrasse archives to Nuremberg and thence to the Tokyo trials.

Rabe had hard experiences during the Anglo-American bombings, followed by Russian brutality and plundering. He was then "denazified" with the help of Timberley's Nanking documents in "The Japanese Terror in China," endorsed by a Chinese diplomat.

Now at sixty-five, with a large family burdened by invalidism, he has been hoping for the impossible—a chance to return to China and earn enough to supply one American dollar a day for necessary additions to the family's diet. A Christian official in the government has secured pledges of a substantial purse from the Nanking Municipality, plus the more valuable right to foreign exchange (a tribute to the quality of Chinese hearts in such times). But no one can guarantee to advance the fulfilment of any such promise, and the procedure could not be short. So several of us Americans have made contributions to send CARE food parcels promptly from New York.

Rabe, who in the patriotic innocence of thirty years' absence from Germany had become chief of the Nazi organization in East China, 1935-37, has written that his comradeship with missionaries during the critical weeks at the fall of Nanking "brought back his belief in Christianity." He voluntarily joined Jewish neighbors when they were forced to clean the streets of wartime Berlin, in order to show that he "was willing to do any kind of work in their company."

We Christians—and others not a few; for God is no respector of sects—have been given something great and powerful. If only we can free it from our limitations of self and church, of class and nation!

—M. SEARLE BATES.

Nanking, China.

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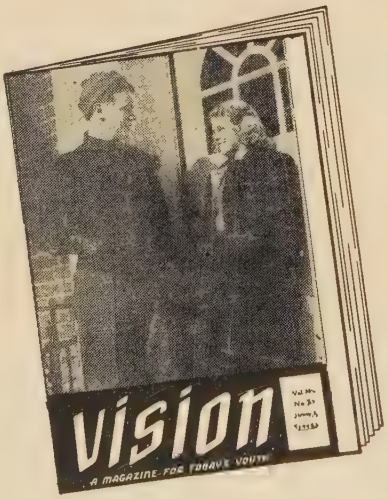

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A great paper that meets the needs of our Juniors and Seniors.—Bob Elliott, Enid, Okla.

Our young people are quite excited about Vision.—M. Annetta Cobb, Cincinnati.

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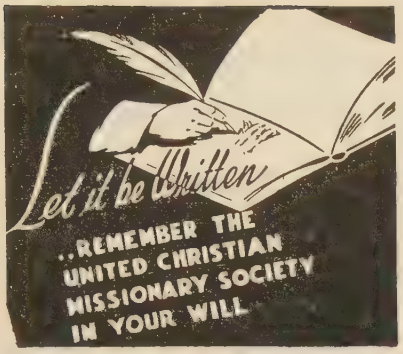

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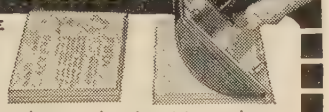

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Calling on the Fuquas in Los Haro!

MANY friends have inquired regarding our location here in Mexico where we make our home. On an Atlas look for the state of Zacatecas. Now locate the city by the same name. One may arrive at Zacatecas by train, but there you proceed to the bus station and get a ticket for Jerez. Jerez is the local name for Ciudad Garcia to which our mail is addressed.

The bus will take you north and west from Zacatecas, and will give you one of the most jolting two hours' ride you will ever hope to get for your money. But in another year there should be a good, modern highway.

When you cross the new bridge as you enter Jerez, do not fail to get a good glimpse of the women washing their clothes in the stream.

When you get off the bus in Jerez there will be one more problem. If we have been able to meet you, that will be fun for all of us; if not, it may be one of the unpredictable days when the bus will be coming out and you can come that way.

Upon leaving Jerez you will have about one more hour of winding in and out among mesquite trees and cacti and sometimes holding your breath as you go down into the deep gullies and out again!

It will take you a while to get accustomed to the flat roofed adobe houses and patio walls within which all of us live; but you will be pleasantly surprised to discover how very adaptable and comfortable an adobe house can really be. We now have three rooms and are very much in hopes we may soon be able to use the other two for they are almost finished. Most of the Mexican families here live in two, possibly three rooms, and do not quite see what we can do with so much room. But then, they do not have desks and books and magazines, and neither do they seem to mind having all the guests sit around on the beds!

Here in Los Haro, and in the other ranches as well, a visitor will see many evidences of malnutrition and of children shivering in the cold because they have no proper clothing. Hunger and suffering have existed here for many, many years.

Very few of the modern mechanical conveniences have come into Jerez valley. Trucks pass through rather frequently, and there is a commercial mill in the village for grinding corn and wheat; but the women who come to the clinic for prenatal care ride burros, and the fields are often plowed with wooden plows, many of which are drawn by oxen.

Another thing which will interest the visitor is the serious lack of educational facilities here in the rural sections. The people at Los Felix made a schoolhouse last summer, but the government did not send a teacher to them, so another year is passing without a school for the children. There is a two-room school here in Los Haro which takes the pupils through only four grades. All of this seems very backward, and that is true, but as one begins to grasp something of the great difficulties through which the people have passed, he comes to realize that the struggle is yet to be a long one.

—HELEN JO AND WENDELL FUQUA.
Ciudad Garcia, Zacatecas, Mexico.

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New Ifumo—in the Heart of the Forest

THE SS. "Oregon" blew its whistle and we knew we had arrived at the new Ifumo, that site chosen just a year ago by missionaries Robin Cobble and the Hobgoods, and government officials when it was decided that Ifumo should be opened as a permanent mission station of The United Christian Missionary Society.

What a sight we beheld as we tied up at the beach! It was comparable to what one might have expected to see in American pioneer days. There was a clearing cut from the forest the width of the land grant and extending back into the forest. Huge trees had been cut down and the underbrush cleared; while up on the brow of the hill, overlooking the river, was the little thatched-roof cottage which is the only building on the station. Many of the logs have not been cleared away because as yet there has not been opportunity.

The Hobgoods have lived at the old Ifumo station outpost about twelve miles farther up the river, directing the work of hewing this new mission site from the virgin tropical forest and constructing the temporary dwelling in which they are to live until a permanent building can be built. Now that they are living in their new home, the temporary construction of the school, church, and students' houses has begun since the development of the Christian life and the declaration of the message of Christ is primary in mission work.

The present Ifumo is situated very close to Monkoto where government offices of the territory are located and where there is an airport being built. Soon this station, which seems so far inland, will be as close to the outside world as is possible.

Would that all friends of this work could see what has been accomplished in the past year! They would say, "Hats off!" to these pioneer missionaries who have cut a station and a home out of the heart of the forest. Would that we all could look forward into the next twenty-five years and see, not only the material improvements on the station, but the extent to which the gospel of Jesus Christ has reached the people through the untiring efforts of both black and white Christians.

If people could only see the heartache, the fear, the diseased bodies of these people, and the hungering for the new life, we would not lack another couple and a nurse for this new station. Certainly it would be hard work, many sacrifices of our modern "push-button life" would have to be made. But the satisfaction that comes from working and seeing the spirit of Christ refashion and develop the lives of these neglected people would more than compensate for the difference.

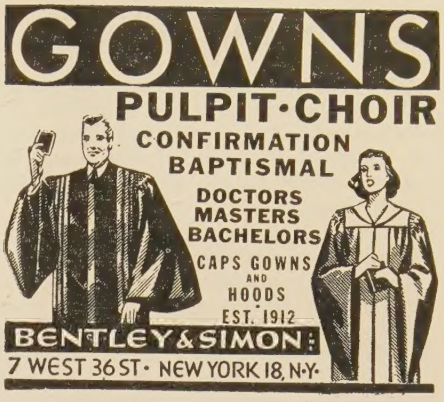
—RALPH AND MERLE TILLERY.
Belgian Congo, Africa.

Church World Service

More careful selection and reconditioning of clothing sent to CWS warehouses is urged by the warehouse directors.

Sturdy wool or cotton clothing and blankets meet a far greater and more practical need overseas than do such items as women's straw hats, belts and high-heeled shoes. Clothing must be in good condition before it is sent abroad. It is expensive to handle soiled or shoddy things which have to be discarded.

The warehouses are located at:
236 Beacon St., Boston 16, Mass.
New Windsor, Md.
134 N. Patterson Blvd., Dayton 2, Ohio.
510 S. Elm Ave., Webster Groves 19, Mo.
740 Esplanade Ave., New Orleans 16, La.
7122¾ Compton Ave., Los Angeles 1, Calif.
2534 Florida Ave., Richmond, Calif.
2247 E. Marginal Way, Seattle 4, Wash.
214 E. 21st Street, New York 10, N. Y.



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World Call Subscribers!

Be sure to read the announcement on page 7 of this issue.

Very Important

LET INTEREST FOLLOW YOUR DOLLAR

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WRITE THE FOLLOWING INTO YOUR WILL:

"I give and bequeath to THE NATIONAL BENEVOLENT ASSOCIATION OF THE CHRISTIAN CHURCH, ST. LOUIS, MISSOURI, the sum of $_____." (If intended for any particular Home that fact should be so stated.)

What an opportunity for a Memorial!

INSCRIPTION ON THE STATUE OF LIBERTY

Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore,
Send these, the homeless, the tempest-tossed, to me:
I lift my lamp beside the golden door.

Here and There . . . with *World Call*

ANYONE who wants a better informed membership than we now have in the brotherhood of Disciples of Christ will be delighted to learn of the trend in many churches toward wider reading of church magazines.

Recently it has come to the attention of the WORLD CALL circulation office that church boards are increasingly taking official action on the matter of an educated membership. Specifically, the boards are setting aside funds for subscriptions to religious periodicals for new families who join the churches.

Several good plans for putting Christian literature into the hands of new church members have been described in letters to WORLD CALL.

Miss Imogene Huber, office secretary at Central Christian Church, Denver, Colorado, wrote that the policy of giving a year's subscription to WORLD CALL was a project of the church's Missions and World Work Committee in 1947. She added, "We feel this is very worth while, as our study and support of missions is one of our most unifying factors in the brotherhood."

Mrs. C. L. Sowell, WORLD CALL secretary in the East Dallas Christian Church, Dallas, Texas, sent a subscription order in January for ninety-seven new members of that congregation.

Bayne E. Driskill, pastor of the Magnolia Avenue Christian Church, Fort Worth, Texas, wrote that his official board sends a copy of the magazine to every new church member. "We feel," he wrote, "that WORLD CALL helps to pave the way for this church's progress in missionary giving. Magnolia Avenue gave $205,000 in offerings in 1946." WORLD CALL unblushingly accepts its share of the credit!

Mrs. Hilda Gwyn, WORLD CALL secretary at Centennary Christian Church, Indianapolis, Indiana, telephoned to say that the official board in her church voted to buy forty copies of the February issue in which Centennary's part in a crusade laboratory was pictured. These copies of WORLD CALL have been distributed among new members in the hope that they will want to subscribe and learn more about the brotherhood which they have joined.

Glenn B. Murdock, pastor of the Christian Church at Haines City, Florida, explained a plan for giving sample copies of WORLD CALL to new members.

Clarence W. Franz, pastor of First Christian Church, San Jose, California, sent a request for ten subscriptions through his church. These copies will be given to new church families in 1948.

Albert C. Hofrichter, Jr., pastor of the Christian church in Martinsburg, West Virginia, sent an order for twenty-six WORLD CALL subscriptions for new families added to his church in 1947.

These leaders know that one of the most necessary tools for crusading church members is Christian literature, and that one of the most helpful pieces of such literature is WORLD CALL.

—LOUISE MOSELEY
NATIONAL WORLD CALL SECRETARY

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Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1947 to January 31, 1948, Compared with July 1, 1946 to January 31, 1947

	Undesignated and Specific Gifts[1]		*Designated Gifts*[2]	
	1946-47	1947-48	1946-47	1947-48
Churches	$397,199.32	$423,660.35	$ 82,681.40	$ 69,605.43
Bible Schools	123,107.49	131,770.96	6,624.61	4,884.18
Christian Endeavor	1,559.38	1,143.60	109.53	--- --
Women's Missionary Societies	121,408.83	123,855.40	6,645.96	3,568.21
Councils	197,411.17	217,697.11	6,836.10	5,126.57
Young Matrons' Missionary Societies	4,622.36	4,553.14	160.20	316.89
Guilds	19,582.67	19,703.21	454.25	1,075.81
Circles	1,474.14	1,091.55	119.00	145.00
Triangles	579.12	683.25	13.50	--- --
Children's Missionary Organizations	1,318.43	1,135.56	37.00	177.00
Unified Youth Groups	9,975.94	11,887.22	654.72	545.82
Unified Children's Groups	247.09	378.63	102.37	60.67
Individuals	16,535.21	14,961.83	35,486.01	34,309.03
Grand Totals	$895,021.15	$952,521.81	$139,864.65	$119,814.61
Missionary Organizations Totals	$356,619.75	$380,985.07	$ 14,963.10	$ 11,015.97

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts—$57,500.66.

Last Column

The reaction of even the smallest racial intolerance is a delicate business. A pin dropped to earth moves the whole world toward it by mutual attraction as it falls. So with the effect of slight and insignificant discrimination whether by word or deed. A derisive comment, a Pharasaical word about those we consider another class, has its inevitable effect on the person who hears and worse, on the person who speaks. It can spread and poison the thinking of a whole community.

Beginning

O world—embracing faith
We have so much to learn!
But we can start by making
The kingdom our chief concern.
—MAYME GARNER MILLER.

A Parent Talks to God

I voiced a prayer
Giving the child unto God's care.
"Nay," quoth God, "This is yours to do;
I am leaving the child to the care of you."

"Dear God! Are you not Father of all,
Of the poorest and least of the weak and the small?
Shall not your child have a righteous share
Of its Heavenly Father's tender care?"
"So let it be," quoth God, "But you
Are appointed to make your prayer come true."

"Dear God! Can it be you stint your power
To this poor child?"
"Nay," quoth God, and I thought He smiled,
"I bring you the gift of this precious child."

"Dear God, do you mean that I share the task?
That 'tis mine to answer as well as to ask?"
"Aye," quoth God, "Surely you have said.
How else shall humanity lift its head?
I am but God and the works I do
For the children are done through such as you."

—Clipped
Shawnee Christian

Remarkable

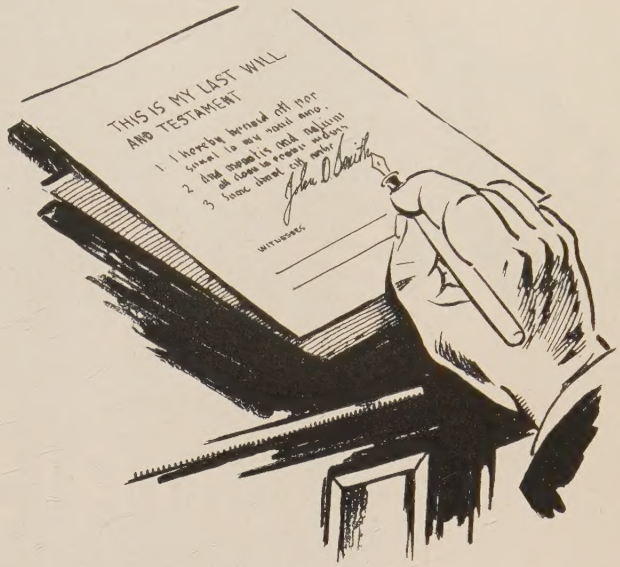
Mr. Dodd shook his head wonderingly. "Just look at this suit I'm wearing," he observed. "The wool was grown in Australia, the cloth was woven in New England, and the thread comes from India. The suit was made in Baltimore and I bought it in Buenos Aires."

"What's so remarkable about that?" asked his friend.

"Isn't it wonderful," mused Dodd, "that so many people make a living out of something I haven't paid for?"

—THE ENKA VOICE.

WHY MAKE A WILL?



1. The very process of evaluating one's property helps a person put it in better condition.

2. It enables one to decide the disposition of his estate while in good health and of sound mind.

3. It is the surest way to leave what one has to those for whom he intends it.

4. There is satisfaction and contentment in doing all one can to provide for the future.

5. Through a Will, a person can perpetuate his ideals.

• • • • •

A Christian should make a Christian's Will to provide for persons and projects dear to the donor's heart. May we suggest the aged servants of God be given consideration? They have been leaders in building the greatest fellowship for good in the world—the Church. Many are living out the sunset years on an income that will not provide the necessities. You can help them by including the *Pension Fund* in your Will.

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